

THE CONGREGATIONALIST

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Number 26



PRESIDENT WILLIAM JEWETT TUCKER, D.D.

OUR predecessors have been trying to think out the problems of the physical world; they have left to us the endeavor to think out the problems of the human world. . . . The great constructive force which we are taking over from the results of physical science, and which we are trying to apply to the problems of humanity, is the sense of the organic, which, as we transfer it to things human, becomes the consciousness of a vital unity. . . . Equality is not the thing we want, for, in the nature of things, we cannot have it. We want the possible and real. What we mean, when we say equality, is unity. . . . The old idea of working for men is being modified by the larger principle of identification with them. . . . It is the sufficient idea which delivers and saves. It is great working ideas which make great men possible, which may make them unnecessary. What man is the equivalent of the new conception of humanity which is now at work reconstructing society, governments, the church?—*The New Movement in Humanity from Liberty to Unity, Harvard, 1892, Phi Beta Kappa Address by Professor Tucker.*

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THREE WOMEN'S COLLEGES.

SMITH.

Smith College this year, for the first time, condensed its Commencement program to the extent of bringing all the exercises within the limits of the early days of the week, so that by Tuesday noon the students and visitors were free to leave for their homes. The social and amusement features are increasingly prominent. The grounds are especially well adapted for out-of-door festivities, and at the reception on Monday evening, when lit up by hundreds of Japanese lanterns, the scene resembled fairyland.

President Seelye's baccalaureate dealt with the dual relation of Christ to the world as Son of Man and Son of God. The Commencement orator, Prof. H. H. Boyesen, made a trenchant deliverance on Realism in Literature versus Romanticism, championing the former and eulogizing Howells as one of its masters and satirizing to some extent Dickens and Scott as representatives of the romantic school. His address was keenly enjoyed, despite considerable dissent from its positions.

The rapid growth of this college may be inferred from the statement that, though this was but the fifteenth Commencement, the graduating class numbered 127, of whom sixty-one were in the classical and fifty in the literary course. A graceful exhibition of intercollegiate courtesies was the conferring of the degree of M. A. upon Miss Louisa F. Cowles of Mount Holyoke College. The class of '83 rallied over thirty of its members at its decennial reunion, to which the husbands, after passing a suitable examination, were admitted.

WELLESLEY.

A significant event at the Wellesley Commencement, June 20, was the announcement at the alumnae dinner, amid vociferous cheers, that President Helen A. Shafer had received the degree of LL. D. from Oberlin, her *alma mater*. Maria Mitchell was the first woman in America to be honored with this degree, and Miss Shafer is said to be the second. The exercises in the afternoon demonstrated anew the pressing need of a larger chapel, and the demand for a new gymnasium is even stronger. After the faculty and the 127 graduates, with their parents and friends, had taken their places and the members of the Beethoven Society had been squeezed into the small space in the rear of the platform there was little room left for the hundreds who patiently waited outside. This detracted nothing, however, from the quality of the exercises but simply illustrated the growth and prosperity of the college. The address by President G. Stanley Hall of Clark University was replete with originality and force, the general theme being the hygiene and physiology of the feelings and emotions. The music, under the direction of Prof. J. W. Hill, was exceptionally fine. The Scriptures were read, as usual, from Melancthon's Bible, and prayer was offered by Dr. P. S. Moxom. Fifty-five of the graduates received the degree of B. A., the same number the degree of B. S., thirteen were made master of arts, three graduated from the school of music and one from the school of art. At the Commencement dinner Dr. Alexander McKenzie spoke urgently of the necessity for additional endowments and of the irreparable loss which the college has sustained recently in the death of three trustees, Bishop Brooks, Prof. E. N. Horsford and Mrs. H. B. Goodwin.

MT. HOLYOKE.

Mary Lyon's school has now discarded altogether the appellation seminary and glories in its elevation to full collegiate rank. The class which graduated last week included the last representatives of the double seminary and college course, and some of them in order to take the college degree have spent five years

at the school. There is universal rejoicing among both the students and alumnae that this forward step has been taken and that the name of the institution now indicates its proper rank. It means much to the school every way and already signs are not wanting that the change is to carry in its train a larger liberty for the students, a broadening of scope and a closer relation to the life of the world. The atmosphere today is in many respects like that of its neighbor over the river—Smith—though Mt. Holyoke will continue to exalt those ideals and to stand for those things which have made her great.

One evidence of the growing prevalence of the modern spirit is the larger number of distinctively social events in connection with anniversary week. Concerts, promenades—minus dancing—and afternoon teas diversify the more intellectual attractions. The alumnae return in large numbers and with unabated enthusiasm for their *alma mater*. Twenty-one members of the class of '68 were at their class reunion. The handsome new science building rapidly approaching completion is a source of much satisfaction and will furnish greatly needed relief for classroom and laboratory work. The two new members of the board of trustees are William Skinner of Holyoke and Henry S. Lee of Springfield, and these three representatives of the alumnae, Miss Sarah P. Eastman of Wellesley, Mrs. Michael Burnham of Springfield and Miss Charlotte Morrill of Brooklyn, were also elected to membership. The baccalaureate was preached by Dr. Lyman Abbott and the orator on Commencement Day was President C. D. Hartranft. There were forty-two graduates.

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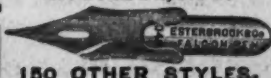
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THE CONGREGATIONALIST

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THE sentiment against the managers of the World's Fair because of their persistence in opening it on Sunday is not lessening, yet the disposition prevails among leading Christian denominations to distinguish between the exposition and the unworthy hands into which its management has fallen. The managers of the American Sunday School Union have rescinded their action authorizing the holding of a meeting of that body in Chicago during the exposition. The Methodists have decided not to withdraw their exhibit, though the Epworth League has asked Bishop Merrill to do so. The Congregational exhibit, as will be seen by the statement of the chairman of the committee on another page, is to remain. Of course all the denominational exhibits will be closed on Sundays. The resolutions of the Congregational ministers of Boston last Monday probably reflect the prevailing feeling in our denomination. They resolved that they will continue to appeal to the managers to desist from assailing an institution which is more valuable to humanity and religion than all the fair; that they will urge the Government to vindicate the national honor and authority in this matter, but that they will commend as widely as possible all the good features of this wonderful exposition. The Baptist ministers of Boston adopted the same resolutions. Each must decide for himself whether or not he will abandon interest in the fair because those who have been chosen to be its managers have proved to be dishonorable men. We think the majority of Christians will not allow the perfidy of the managers to rob them of the exposition because these managers have proved false to their trust.

The Patria Club of New York suggests as a theme for ministers on the Sunday before July 4 The Maintenance of the National Honor. No subject could be more timely. Our Government seems to be in some danger of failing to meet its financial obligations, and in various quarters it is urged that it is not necessary that it should meet them but that it would gain by paying its debts in debased currency. The World's Fair managers have set an example of avoiding a plain and confessed obligation and have been defended for so doing by a considerable portion of the secular press. The decline of public confidence, which is increasingly felt in the extended business depression, is largely due to the demoralization of public conscience. We are a nation of unmeasured wealth. If our honesty were not suspected money would be pouring in upon us from Europe for securities which now can find no market. To prosper we need only to convince the world that we are worthy to be trusted. Wealth without integrity would be worth little, and a trustworthy nation can be made up only of honorable citizens. President Patton, in his baccalaureate sermon at Princeton, pointed

out our greatest peril when he said: "The danger to this nation is not immigration, or the export of gold, or wrong ideas of the tariff, or state socialism. Our danger is that we are losing sight of the great heritage of the Puritans—faith in manhood, allegiance to conscience, belief in God."

Rev. Dr. Martyn Sumerbell, a prominent Free Baptist minister, suggests in the *Independent* a conference of leading Congregationalists, Christians or Disciples and Free Baptists, to propose a basis for a practical alliance between the three denominations, the proposed basis to be submitted to the representative bodies of each denomination for discussion and possible ratification. He suggests that as the results of such alliance church members making changes of residence be encouraged to choose church homes within the alliance and that ministers be free to accept calls from churches of any of the three denominations, their names still to be retained on their own denominational lists. Dr. Sumerbell himself is a member of the New York Eastern Convention of the Christian Connection, being professor of pastoral theology in one of its schools, while at the same time he is a member of the Free Baptist church in Lewiston, Me., of which he is pastor. Through such an alliance a larger recognition of Christian brotherhood might be expected and some of the smaller churches in communities which are able to support only one minister might be practically united. Other real advantages also might be secured without violence to existing institutions or arousing prejudices. We hope the subject may in some way be brought before our associations and conferences.

All indications point to a very large attendance and a most inspiring assembly of Christian youth at Montreal next week. It is said that the number of those who have expressed their purpose to attend is nearly 20,000. Many of these will go long distances. Pennsylvania and New York each propose to send 2,000, Illinois 700 and Missouri 500. Great preparations have been made for the meeting. Though the hotels will be quite insufficient to provide for so great a number, thousands will be provided for in private homes. A single restaurant is to be carried on capable of providing 10,000 meals per day. Speakers are expected from forty-five States, five Territories and eleven provinces, besides a number from foreign lands. President F. E. Clark is to be present, just returned from his journey round the world. This gathering will be one of the signs of the times of the fulfillment of the promise of the outpouring of the Holy Spirit and fortunate are those who will be present to witness it.

English friends and admirers of Phillips Brooks have subscribed \$1,000 to the memorial building at Harvard, and Archdeacon Farrar announces that the church of St. Mar-

garet, near Westminster Abbey, of which the archdeacon is vicar, where the great preacher always preached when in London, is to have a memorial window of three panels.

DARTMOUTH'S NEW PRESIDENT.

Not many men of our time who have reached the age of fifty-four can be credited with more definite or worthy achievements and with a larger influence upon contemporaneous Christian life and thought than have been attained by Dr. William J. Tucker, who this week assumes the presidency of Dartmouth College and whose picture adorns our cover page. In him the New England type of character finds one of its best exponents, for he is both by birth and by his training at Dartmouth and Andover a genuine son of our own soil, and in him appear those simple, straightforward, sturdy traits which we are wont to associate with men of the Puritan stamp. These characteristics, to be sure, have been modified and mellowed by residence in the nation's metropolis, where he was for four years the pastor of the Madison Square Presbyterian Church, as well as by self-culture and the culture of the schools and by that enrichment of life which the susceptible and catholic mind derives from nature and travel and books.

As a preacher Dr. Tucker is very widely known, and the many prominent churches that have availed themselves from time to time of his pulpit ministrations would testify to the effectiveness of his service. He is master of the homiletical art and his sermons move forward with almost military precision and directness straight to a definite end—that of driving home a spiritual truth to the heart and conscience of the listener. The grace of expression and the careful finish that leaves no ragged edge never blunt the sharpness of personal appeal.

Of Professor Tucker's success in the chair of sacred rhetoric at Andover there is no need to speak in detail, since for the last fourteen years he has left the imprint of his own forceful personality upon the men who have gone out from that school. His department there naturally called into requisition the critical faculties, but he always passed judgment upon the work of his pupils from the constructive point of view, never ignoring the evidences of merit and promise, while at the same time exposing fallacies of logic and pricking the bubbles of rhetoric. In these years at Andover Dr. Tucker has not yielded to the teacher's besetting temptation to settle down into a groove. On the contrary, he has constantly extended the range of his lectures and has led his students out into the field of what is now called social Christianity. The fruit of earnest thought in his study upon the relation of Christianity to the entire life of man he has brought to the classroom in the form of suggestions for such practical undertakings to embody the gospel in society

as the Andover House in Boston and the federated work in New Hampshire and Maine. The thought of the world in its want and sin seems never to have been long absent from that quiet classroom on Andover Hill, and it is not to be wondered at that many of the students date from it their first enthusiasms for Christian service in hard and unromantic places.

Personal contact with Dr. Tucker leaves the impression of a man of more than ordinary spiritual insight and breadth of sympathy joined with an earnestness which amount to an intensity of purpose. He is a tireless worker. When he sees what he wants to do and what ought to be done, he goes about with no parade of activity but with determination and perseverance, for he learned long ago that hard work is next of kin to genius.

President Tucker succeeds to a position of commanding influence, and one already honorable because of the long line of conspicuous men who have held it. It was no slight ordeal to follow at Andover such notable predecessors as Phelps and Park and Skinner. With similar success we believe he will meet the test at Dartmouth and guide that noble college in the path of increasing prosperity and usefulness. We join our congratulations with the many that at this time are being offered him and it.

THE RESULT OF THE BORDEN TRIAL.

The facts in this famous trial are well known to all readers of newspapers. On the morning of Aug. 4, 1892, Andrew Borden, an aged and wealthy citizen of Fall River, Mass., and his wife were both found murdered in their own house. No trace of the murderer was found. A daughter, Miss Lizzie, and a servant had been in and out of the house all the morning and were, so far as is known, the last persons to see Mr. and Mrs. Borden alive. The local police at once fixed suspicion on the daughter. She was privately examined at the inquest after a warrant, without her knowledge, had been prepared for her arrest, was then arraigned before a police justice and held "probably guilty." She was afterwards indicted for murder by the grand jury, and was kept in prison for more than nine months awaiting her trial. This was concluded at New Bedford last week Tuesday by a verdict of not guilty.

This trial is of peculiar interest to Congregationalists because Miss Borden is a member of the First Congregational Church of Fall River—a church which before this has received the sympathy of sister churches while it was passing through the ordeal of criminal trial of one or more of its members. Miss Borden has been a young lady of irreproachable character, a teacher in the Sunday school and an active member of the Christian Endeavor Society for several years. There was nothing in her history to suggest that she was capable of the atrocious crime of murdering her parents. The prosecution conceded at the trial, as the presiding judge declared, not only that nobody had ever heard anything against her, but that her life had been one of positive, active benevolence in religious and charitable work. Had any positive evidence been discovered of the presence of another person who could have done the deed, no one would have thought of charging it on her. But the police au-

thorities, unwilling to confess themselves completely baffled, seized quickly on this daughter, succeeded in getting from her, in her great trouble, somewhat confused answers to some of their questions, worked upon the fact that Mrs. Borden was her stepmother, and spread abroad the theory that this Christian girl, through hatred, had deliberately planned to murder her, and had completed her work by killing her father also.

When once this theory was circulated, it was only just to the accused, and to the public also, that she should be tried. She has been tried. Her past history has been scrutinized with microscopic care, but without revealing anything to her dishonor. All that human skill could do has been done to prove her guilty. Ambitious and able lawyers have eloquently tried to persuade the jury that this daughter, who had up to that morning enjoyed an honorable reputation, killed her stepmother with an ax or hatchet, then appeared about the house with no change of manner to excite attention and an hour or more afterward murdered her father in the same way, cleansed herself from all stains of blood, hid her weapon, covered up every trace that could connect the crime with herself, and a few minutes later seemed to be shocked and stunned by the discovery that her parents were dead.

Miss Borden has been acquitted. The case remains as great a mystery as ever. But as Justice Dewey pertinently said in his charge to the jury, she cannot be required to clear up the mystery. After ample time for preparation and a thorough trial conducted by ablest lawyers and jurists, she has been declared innocent by a jury of twelve men. These men, officially charged with a solemn duty, have had more ample opportunities to weigh all the evidence in the case than any outside parties, and if any have had doubts as to the innocence of the accused it is their plain duty to put those doubts forever aside. It would be worse than uncharitable and un-Christian now to cast a suspicion on Miss Borden.

It has seemed to us that the Fall River police without adequate reason brought on this bereaved daughter repulsive notoriety, unjust suspicion, untold agony of suspense, the pain and shame of imprisonment. It has seemed to us that the speedy trial guaranteed to her by law might have shortened the ten months of suffering. But all that is now past. It remains for the church at Fall River to welcome its suffering sister again to its presence and fellowship, as no doubt it will, for society to atone as far as may be for what she has endured in its behalf, by speaking of her only with respect and leaving her to the quiet ways which she no doubt desires, and for us all to join with Justice Dewey in the hope that, "in some high sense, this trial may be adopted into the order of providence and may express in its results somewhat of that justice with which God governs the world."

THE GERMAN ELECTIONS.

It is difficult at this distance and with the aid of only somewhat confused dispatches to determine just what the outcome is in detail. The second elections, in districts in which no result was reached two weeks ago, were held on June 23, and the character of the new national legislature now is decided

substantially. There are many different parties, distinguished in some instances by differences which in no other country would sever them from one another, yet each priding itself upon its peculiar name and special shade of belief. These, however, cannot fail to unite more or less cordially when legislation shall have been entered upon, so that probably the new Reichstag will contain only three or four main divisions.

Two facts only appear now to be assured. One is that the Socialists have made great gains, even if not quite as large as their most eager anticipations foretold. They have elected their candidates in many districts, and probably will number more members than ever before. Moreover, in districts where they failed to elect they have succeeded in casting such large votes that they have accomplished handsomely their secondary aim, that of demonstrating that they control an influential and an increasing part of the population, a fact which must add much weight to the actions of their actual representatives, especially when it is remembered that for the most part they are sober, intelligent citizens, seeking not to overthrow government but to reform it.

The other fact is that the passage of the proposed military bill, increasing the army, which has been the great issue of the campaign, seems to be assured. It looks as if the government is to have a majority, small, but sufficient for this purpose. Probably it will insist upon its measure lest it appear to have failed of its object. But signs multiply indicating that the strict enforcement of the law may not be insisted upon and that the day is at hand when all the leading Continental powers, which are embarrassed alike by the enormous cost of their armed hosts, may agree upon the policy of reducing their forces in time of peace. Count Kalnoky's recent speech, to the effect that there is no reason to apprehend another great European war for some time, is being taken with unexpected literalness and of itself will do much to help keep the peace.

WATCHING FOR SOULS.

The proper performance of this solemn duty involves several things. One is the recognition of the fact that the soul is the real being, and that what pertains to it is of far more consequence than that which has to do more particularly with the body or even the mind, important although they are. It is not mere sentimentalism which ranks the soul highest. It is sound philosophy. It is practical good sense. Another is the fact of mutual responsibility. In these days there is an evident tendency to exaggerate individualism. We are one another's keepers, however, and may not deny or forget it safely.

This responsibility involves something of deliberate intent and sustained endeavor. Watching means more than a merely temporary concern. It means a concentrated, purposeful attention, which stands ready to take form in action whenever and however action may appear wise. There is vital truth in the statement that a true Christian thinks less about his own salvation than of saving others. He attains, by divine grace, his own salvation by becoming absorbed, like Christ Himself, in the effort to save his fellows.

This sense of responsibility and this holy

self forgetfulness are not to be obtruded upon notice or their aim will not be attained. If paraded in the least they inevitably defeat themselves. This explains why the genuine zeal of some injudicious Christians accomplishes so little and at last dies of discouragement. Naturalness, simplicity and tact are as essential in winning souls as in anything else.

Make your friend feel that you long greatly for his spiritual welfare, even though you say little about the matter, and he hardly can fail to be impressed, and, unless he is caused to feel this, no protestations can do much good. When he is convinced that you are watching for his soul, as earnestly as delicately and tenderly, he will be impelled to interest himself in its condition and needs.

THE WEEK IN REVIEW.

A seven days' fair may not be perpetuated. Legal measures to prevent Sunday opening have not ceased because of the decision of the Federal Court of Appeals—that decision giving a hint and clew which may prove to be the one that will lead to a decision favoring Sunday closing. Stockholders and exhibitors are now uniting to present evidence that Sunday opening means financial loss to them. With that proved, if the appellate court's opinion is at all to be relied upon for suggestion, a new question demanding a different final decision would be presented. And surely it would seem an easy task to prove that Sunday opening means financial loss to stockholders, for it stands to reason that if the Directory spurns and courts deny national control and responsibility, then national aid must be refused, and not only will the \$600,000 appropriated, but not paid, be withheld by the Treasury, but it becomes the duty of Attorney-General Olney to bring suit for a return of the nearly two million dollars paid, and the question arises whether the premium of nearly 100 per cent. which the Directory received from the sale of the souvenir coins is legally theirs. Moreover, the exposition has been open a sufficient number of Sundays to show that, instead of the enormous crowds which were predicted, whose money was to recoup the Directory for any money they might have to return to the government as a penalty for Sunday opening, have not entered the grounds and apparently will not, even if the machinery is run—which, by the way, is the latest scheme proposed by the management. When to these facts is added the monetary loss which conscientious abstention from week day attendance by thousands of people will cause, which fact can be morally, if not legally, demonstrated by reference to the formal action of great religious gatherings and the affidavits of scores of individuals, it ought to be easy to prove the case, and we eagerly await the settlement of these new suits against the Directory.

The encyclical letter of Pope Leo to Cardinal Gibbons, just received and made public, shows that the propositions relative to the church's attitude toward parochial and public schools, which Mgr. Satolli presented to the conference of archbishops last year, were not welcomed by many within the church. Witness the following extract from the letter:

These propositions of our delegate having been inopportunistly made public, minds were at once excited and controversies started afresh, which, through false interpretations and through malignant imputations, scattered abroad in the newspapers, grew more widespread and more serious. Then certain prelates of your country, whether displeased with the interpretations put upon some of these propositions, or fearing the harm to souls which it seemed to them might thence result, confided to us the reason of their anxiety.

The letter also shows that the Pope has no intention of withdrawing from the liberal position taken a year ago which, if he should do, would not only discredit Cardinal Gibbons, Archbishop Ireland and Bishop Keane as leaders, but compel from the rank and file of the laity a retrograde step which they would be loath to take and which, if taken, would ultimately loosen their loyalty to the church. The Pope, however, not wishing to discredit the deliverances of the Third Plenary Council of Baltimore on the subject, orders that in so far as they contain a general rule of action relative to parochial and public schools they are to be faithfully observed, but he in effect reaffirms the position taken last year that compromise schools such as those at Faribault are to be tolerated, and parents who send their children to public schools are not to be punished for it by exclusion from the sacraments, etc.

The papal decrees will give authority for a course of action by priests and laity which was not dreamed of by the Third Plenary Council and any attempt to reconcile the two deliverances is mere subterfuge. One thing is settled beyond peradventure, the impregnable position of Mgr. Satolli, who during the past week has been in St. Paul, the guest of Archbishop Ireland. The same degree of harmony between the Pope and another of his advisers cannot be reported, Cardinal Vannutelli, Archbishop of Bologna and secretary to the congregation of the Propaganda Fide, having resigned his post as secretary, owing to his dissatisfaction with the Pope's present liberal policy. The decision of the Massachusetts Supreme Court, just rendered, overturning the decision of the Superior Court, is most important, as it establishes the parity of private and parochial schools with the public schools as respects compliance with the compulsory attendance law. The court rules that "if a child has in any manner already acquired the branches of learning required by law to be taught in the public schools, the law does not compel any further instruction"; and that courts in interpreting the compulsory attendance law, if furnished with proof of the efficiency of the instruction given in private or parochial schools and their compliance with the legal standards of quality and time spent in study, must accept such proof as satisfactory evidence.

Elsewhere our representative in the business world, in his Outlook, gives a valuable general statement of the causes which have brought about a state of affairs that promise to make 1893 a year quite, if not actually, as disastrous financially as 1873. There are certain events of the week not mentioned in his statement which deserve mention. The banks of Boston have joined those of New York in standing shoulder to shoulder, mutually strengthening each other, and by a simple but reliable device expanding the volume of money with which business may

be done. That this privilege has been appreciated is proved by the fact that during last week the New York banks asked for \$5,200,000 clearing house loan certificates. The inability of the New York banks to satisfy the demands of the banks of the Interior and the Pacific coast, notwithstanding that since June 7 the shipments of money to California have aggregated \$4,323,000 and that money in similar proportions has gone to every quarter from New York, precipitated failures of banks on the Pacific coast and at different points in the Interior, which have added to the popular distrust and given the trouble more of a national aspect. Very opportunely Secretary of the Treasury Carlisle has given notice that the Government will anticipate the July payment of interest, amounting to \$7,500,000, by one week, where desired, and this, it is thought, will ease the situation somewhat, as, to a certain extent, would have the importation of over a million of gold had not the issuing of the clearing house certificates immediately raised the rate of foreign exchange. With failures for the week aggregating 273, as against 190 for the corresponding week in 1892, the outlook is far from pleasant.

Great Britain as a nation and many of her people as surviving relatives of the dead have the sympathy of Christendom in the frightful and as yet unexplained catastrophe of last week, when, in fair weather, off the coast of Syria, the 10,470 ton battleship Victoria, commanded by Vice-Admiral Sir George Tryon and carrying officers and a crew to the number of over six hundred, while maneuvering—it is supposed—was struck by the ram of a sister battleship, the Camperdown, and so denuded of its plating and its unclosed compartments so quickly filled with water that, before the commander and any of those below decks could escape, the vast ship, with its massive guns and numerous crew, turned over and swiftly sank to the bottom of the Mediterranean. The monetary loss is estimated at over \$4,000,000, but this is forgotten in contemplation of the loss of more than three hundred and sixty gallant sailors and officers, the sudden taking away of a great and beloved naval leader and the suspicions aroused respecting the utility of such mammoth combinations of metal and wood as defenders of national honor in time of conflict if a chance blow in time of peace is to play such havoc. No wonder that, while Great Britain is mourning and expressing its sympathy negatively by suppressing court "functions" and positively by generous subscriptions for widows and orphans, naval experts at home and abroad should be eagerly awaiting the details that will reveal how far official carelessness, structural weakness, or the inevitable are responsible for the horrible event. That such information will be forthcoming sooner or later is certain, for the feeling is too intense for any suppression to be tolerated. President Cleveland, speaking for the United States, has told in a cable to the queen how our hearts have been touched.

In reconstructing the financial clauses of the home rule bill Mr. Gladstone has made concessions to his political enemies that materially change the character of the measure

and it is thought will alienate his Irish allies, at least the Parnellites led by Redmond, who has served notice that he and his eight colleagues cannot support the new scheme. Whether or not he and they will persist in this determination will have much to do in shaping future events. If the bill is adopted in this new form the financial clauses will do much to nullify Ulster's protests, for they carry with them the retention of the Irish members in full strength at Westminster for at least six years without any restrictions upon their voting power. Our first ambassador to England, Hon. T. F. Bayard, at last has been presented to the queen and thus acquired a status that will permit him to accept the many honors and duties thrust upon him. Argument before the Bering Sea tribunal has ceased, the final statement of our case being made in an impressive way by Hon. E. J. Phelps. The opinion in Paris is that the decision will be against us and that heavy damages will be granted to Great Britain, but we do not so interpret the significant concessions made the British counsel last week, when after a labored defense of pelagic sealing and denying that that practice could have diminished the Pribylov herd, Sir Richard Webster turned right about and asked the tribunal to rule that hereafter between Sept. 15 and July 1 pelagic sealing must cease, that at all times it shall be unlawful within twenty miles in all directions from the Pribylov Islands, and to formulate other rules affecting the use of weapons, registration of captures, etc. Such requests from Great Britain are a partial concession, at least, of the justness of our claims and our past record in governing the seal catch, and would seem to indicate that Great Britain does not feel as sure of its case as it did.

The fact that Parliament is in session enables English Christians to concentrate public and official attention upon the plight of the Armenian Christians to a degree that we in this country cannot imitate, but it does seem as if in our large cities mass meetings could have been held which would have voiced the indignation and sympathy of our people and given President Cleveland and Secretary Gresham to understand that we expect our national weight to count as much as Great Britain's in pressing the sultan to withhold execution of the sentences imposed at Angora at least until there can be a fair trial of the prisoners, the last trial being a farce, perjury being rampant. English public sentiment is stirred. Interrogatories in Parliament have drawn out promises that the British minister and consuls will, so far as it is consistent with the rights of nations to interfere with the domestic judicial procedure, endeavor to secure a suspension of sentence and a new and fair trial. Great indignation meetings have been held in London and English sympathy and help are flowing out toward Armenia. Let not us be behind. The men in peril are our spiritual children, the fruits of the gracious work of our missionaries, and our interests are imperiled more than those of the English.

During the past week a scene of contention and uproar was visible in the French House of Deputies, such as only that mercurial and undignified body can furnish,

when sensational charges were made by a Boulangist deputy, based on documents purporting to be stolen from the British embassy in Paris and, if genuine, implicating eminent deputies and journalists in bribery and suppression of facts relative to the Panama scandals. Subsequent confession of the forgers of the documents, confirming what internal evidence from the first clearly revealed to the discerning, has punctured the sensation and the rebound has transformed the radical Clemenceau from one who was despised to one who is admired. The city of Madrid, and with it the Spanish aristocracy and government, have had another taste of anarchistic violence, revealing the forces that must be reckoned with and suppressed. A premature explosion of a bomb in an attempt to destroy the house of the late Prime Minister Canovas del Castillo wrecked a neighboring circus and killed a grandson of the president of the senate, destroying as well the anarchist who was depositing and igniting the bombs and injuring many spectators at the circus. Twenty-three arrests followed and evidence of a widespread plot was unearthed, with ramifications extending to the leading European capitals.

IN BRIEF.

The punishment for the crime of stooping over when bicycle riding is the disease—*kyphosis bicyclistarum*.

An Ohio church is reported in this year's narrative of the state of religion as having sold its parsonage and put the proceeds into a steeple. Whether the minister is expected to live in the steeple is not stated, and the state of religion indicated by this move is left to be inferred.

The season of Chautauqua Assemblies has begun and half a dozen of the sixty are already in session. Next month they will be in their glory and a procession of lecturers during the coming seven or eight weeks will move swiftly to and fro repeating their addresses and orations to large and eager audiences.

Americans who are in dread because of our defenseless condition against the foreign navies will breathe easier when they learn that some canal boats floating down the Hudson struck a Russian man-of-war, sinking the steam launch, which was a torpedo boat, and damaging the large vessel to the extent of \$6,000.

The armies of Europe cost the nations that support them four billions of dollars annually—an inconceivable sum—yet it has to be paid, and largely by men who toil to keep twenty-two million of their fellowmen to guard them from fighting one another. Is it any wonder that socialism is gaining ground in Europe?

Additions are still being made to the noble roll of martyrs, as worthy, perhaps, as those whose names have come down to us from the early church. News has just been received by the Presbyterian Board of Missions of the death of Mirza Ibrahim in a Persian prison, where he has been confined for exchanging the worship of Mohammed for the religion of Christ.

"There is only one schism—that of separation in soul from the great Head of the church," was the sentence in Principal Fairbairn's magnificent speech at the Scotch Free Church Jubilee which caused the great audience in Assembly Hall to spring to its feet as one man and cheer to the echo. What a contrast between Scotch and American Presbyterians!

Rev. Dr. A. P. Foster has written for the July *Chautauquan* one of a series of articles on the denominations, his topic being What Makes a Congregationalist? It will give to readers who are not familiar with our denominational history and characteristics an interesting, and, in general, correct idea of what we are and what we stand for.

The belief that a broad, intelligent spirit is permeating the Roman Catholic Church is not encouraged by a recent service in St. Anthony's Church, Brooklyn. The bishop, accompanied by a score of priests and 150 robed boys, marched around the church exposing for veneration a relic of St. Anthony, which consisted of a piece of bone about as big as the first joint of the little finger.

The *Inquirer* compares the use of the word "American" by Congregational missionary societies to the claim of some high Churchmen to call the Episcopal denomination "The American Church." The point is well taken. Our Congregational missionary societies are no more "American" than those of any other denomination, and we have no reason to be ashamed of our own name.

Dr. T. L. Cuyler has written a "Columbian" tract entitled Jesus Christ for Everybody, and the Tract Society has published it in ten languages for distribution at the fair. Dr. Cuyler is a prince of tract writers, and we doubt not that his effort to speak with other tongues as the Spirit gives him utterance will prove as effective a message as was that on the day when the Christian Church was born.

The vote of the Connecticut State Conference to send a committee to Worcester next October to ask the American Board to select its officers as to re-establish the board in the affections and confidence of the churches forebodes an exciting annual meeting, but not one for which many earnest Christians long. Still, if the request of the Connecticut churches is satisfactorily met, we may yet return to the inspiring anniversaries of other days.

Illinois has a governor who squints toward socialism and is a demagogue. Hence it is not surprising to find that he has pardoned three of the anarchists whose complicity with the murderous acts in Haymarket Square in 1886 justly entitled them to long imprisonment. More than this, Governor Altgeld goes out of his way to denounce the judge, the State prosecutor and chief of police who did their duty. If people will sow the wind they must expect to reap the whirlwind.

Philosophers have called attention to the phenomenon that whatever is noble and good in truth or life is sure, sooner or later, to find illustration and proof everywhere—sometimes from the most unexpected sources. The superiority of the marriage over the single state, for example, was finely demonstrated last week in a unique baseball game played in an academic town by the married and unmarried members of the faculty, when the Benedicts won a decided victory over the celibates!

Another great moral truth—the unconscious influence which we all exercise—had an effective illustration the other day. An excellent young man, seemingly lacking no good thing but a home, when kindly exhorted to remedy this deficiency, immediately replied that the two gentlemen at the head of the establishment with which he was connected were in the same condition and that it would not seem right for him to go counter to their example.

A man was fined one cent in the Municipal Court of Boston last week for preaching the

previous Sunday on the Common without a permit. He paid his fine rather than go to jail and, from the report of the sermon, the city seems to have got a fair rental for the use of its grounds. We understand that permits are freely granted to the Salvation Army, Y. M. C. A. workers and in fact to all reputable Christian people who are willing to take the trouble to apply for them.

Dr. H. C. Haydn of the First Presbyterian Church, Cleveland, formerly a district secretary of the American Board, tells his people that the invitation of the General Assembly to Presbyterian ministers who do not accept its doctrine of inerrancy to step down and out is "undignified and impertinent." He does not propose to gratify the majority of the assembly by voluntarily deserting his pulpit. This seems to be the prevailing sentiment of the liberal wing of the Presbyterian Church.

The secretary of the Peace Society could find more suitable objects for attack than the Boys' Brigade in promoting the work of his society. There is Paul, with his figure of a Christian as a soldier clad in armor, and his assertion that he habitually beats his own body to keep it in subjection, and all those allusions to life as a warfare where men must be good soldiers of Jesus Christ. If, as the secretary says, qualities of manliness "are incompatible with the life of the soldier," the New Testament idea of manliness needs revision.

A converted sailor in describing his conversion said: "After they had prayed with me they gave me a marked Bible. What a blessed thing is a marked Bible!" Marking Bibles is sometimes carried to an extreme, but when given under such circumstances it is of the greatest importance. Many religious teachers cannot find a passage without a concordance, and it is not right to thrust a Bible into the hands of an ignorant man, telling him to read it and trusting that he will stumble upon those passages which he needs at a critical time.

The directors of the Columbian Exposition, when the time comes to balance the accounts of that beautiful but dishonored institution, may wish that the following statement by the trustees of the Metropolitan Museum of Art in New York City had been called to their attention before they started in on their career of nullification:

Thus far, as a result of Sunday opening, there has been a loss of 406 annual members, with the \$4,060 we were annually receiving from them. We have lost the favor and sympathy of an important portion of the public. We know of large bequests that have been revoked on account of our opening on Sunday, and, finally, we shall be indebted on account of Sunday expenses for this year between four and five thousand dollars.

The *Church Standard*, an Episcopal organ at Philadelphia, says that the historic episcopate is not a fundamental doctrine but a fundamental fact. Doctrines may change, but historic facts do not change. The *Standard* announces that any one is at liberty to form such an opinion concerning the historic episcopate "as the knowledge he may happen to possess may seem to him to justify." That is a simple way of declaring that only ignorance can deny that the episcopate is fundamental in church organization. It must be restful to be fully conscious that the Episcopal Church is firmly founded, not on doctrine but on superior knowledge, for, this being assured, all that is necessary to secure church unity is such thorough education of non-Episcopal denominations in church history as well-instructed Episcopalians already enjoy.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The electric cable car system is now in successful operation on Broadway from near the Battery to Central Park. At first there was a feeling of disappointment, on account of the noise, the want of smoothness in the motion, the sudden jerk at every start and stop, and the too frequent loss of the "grip," causing detentions very annoying to those hastening to catch outgoing trains to bear them to their suburban or country homes. But every day has diminished, and is more and more rapidly diminishing, these causes of complaint. The cars are now evidently coming well under control of those in charge, the rails are becoming smoother, and the chief difficulty now is to get seats in the overcrowded vehicles—a chronic difficulty besetting all our passenger conveyances, and which seems to increase as the number of them increases. One thing our citizens rejoice in, viz., that we have, so far, escaped the "trolley" nuisance and danger. As yet but one death has been caused by the cable cars—that of a small boy who heedlessly ran into danger. "Rapid transit" plans are still under discussion, with ever varying prospect of coming to some practical issue. Meanwhile the citizens, as usual, are exercising that patience which they have acquired by years of experience of the uselessness of trying to hurry projects, however essential to the people's welfare, the manipulation of which may stuff the pockets of our boss and his ring.

Our friend, the Infanta, came back from Chicago with rather more of "that tired feeling" than she took away from here. Learning wisdom from experience she declined further tedious formalities of city officials and betook herself to the home of one of her countrymen, where for some days she enjoyed the luxury of peace and quietness. Now in Newport she is observing the phases of our American summer seaside life before turning again to old Spain and the monotonous life of the palace.

Dr. A. H. Bradford of Montclair goes to England for August and September, having accepted an urgent and flattering invitation to supply for those two months the pulpit of Westminster Chapel, London. This is the church made famous in all the Christian world by the ministry of the saintly Samuel Martin, and its temple of worship, near the Houses of Parliament, is the largest Congregational building in England. Historic memories and other considerations lead our English brethren to cherish for this church a peculiarly reverent regard.

While the Broadway Tabernacle Church is closed for a longer or shorter season for cleansing and repairs Dr. Stimson and family will seek rest and recuperation at their seaside summer home in Gloucester, Mass. Much as he needs rest, however, the doctor grudges the time it takes from the work he feels to be essential to the maturing and development of plans for the good of his new charge. At the late communion season ten were received to the church by letter and seven on confession of faith.

Dr. Deems's friends all over the land will be glad to know that he was well enough last Tuesday to enjoy a quiet, domestic observance of the fiftieth anniversary of his marriage. Many more friends than the doc-

tor and Mrs. Deems could see personally called, leaving loving messages and appropriate souvenirs in great variety. Many others expressed their good will by mail and telegraph. The congregation and Sunday school of the Church of the Strangers, to which he has ministered for twenty-three years, cheered the hearts of their pastor and his wife with golden offerings of intrinsic as well as sentimental value. Dr. Deems by his laborious and useful life has won hosts of friends in all our Christian households, but by none is he esteemed more highly than by the Congregationalists, with whom he has in various ways closely identified himself. Many are praying that with renewed strength he may live for years yet and continue the work he loves so well.

Dr. Meredith was so well pleased with his last summer's work in his parish that he proposes to repeat it substantially this season. He will preach in his own pulpit every Sabbath morning and share with his assistant such pastoral and other duties as may be called for. Dr. Behrends spends a part of the summer on the Pacific coast in fulfillment of some engagement. Those who hear him preach will recognize the work of a master in intellect and a full-hearted, thoroughly in earnest seeker of souls.

Tidings of the unexpected death of Dr. E. P. Thwing in Canton came with a sudden shock to his brethren in New York and Brooklyn, who can never think of him otherwise than as one always and everywhere alive all through. The first report of his decease was speedily contradicted, and it was said to have arisen from the death of Mrs. Thwing, who had for some time been ill, but a cablegram from Canton to his son here soon confirmed the earlier dispatch. Always busy with new schemes for helping somebody somewhere, either by pen, voice or hand, he loved to have his friends know of his plans, craving and enjoying to the full their approval and sympathy. His projects for uplifting the Chinese, temporally and spiritually, had taken full possession of him of late, and his intimates will never forget the enthusiasm with which he came to bid them "good-by" on the eve of what has proved to be his last visit to China for the perfecting of his scheme for furnishing Canton, and in time all the great cities of the empire, with well-equipped hospitals for the best care of their sick poor. Time, money and personal effort he and Mrs. Thwing gave freely to their project, which to some seemed to savor of the romantic, and in pushing it forward no doubt he went beyond his strength, even to the sacrifice of life. But none who knew him well will doubt that he would have gone forth just as bravely had he foreseen what the end would be. HUNTINGTON.

FROM CHICAGO.

Up to the present date the Sunday attendance at the fair is fully one-third below the average daily week day attendance. This surprising fact, considering the confident expectations of the Directory and Sunday opening papers, is not to be accounted for on the grounds of a full admission fee, or closed exhibits, or machinery not running on Sundays, but is largely due to the common intelligence of working peo-

ple themselves. Thousands of them will say that, though not in sympathy with a "Puritan Sabbath," still they sense the peril to their day of rest by any breaking down of Sunday observance as the open World's Fair threatens. While on the fourth open fair Sunday there were but 57,676 paid admissions at the gates, it is estimated that at least 75,000 people visited Lincoln Park, which is but one of the many popular public breathing places. The legal contest in this matter is by no means over. In the Monday Ministers' Union a movement was set on foot to lend moral support to the American Sabbath Union in its struggle against the Sunday opening rule. The Wannamaker-Brown appeal on behalf of stockholders and exhibitors is now being tried and may afford relief. The latest move of the Directory to feel the public pulse and draw the Sunday crowds to be educated at the fair is to reduce the admission charge to twenty-five cents. What effect this will have on the 200 mile sphere of Chicago environs when the railways begin running excursion trains to the fair is a subject for prophecy.

While this Sunday agitation takes its painful course the World's Fair congresses pursue the even tenor of their way at the Art Palace. The Congress of Charities ended its sessions with services in Columbus Hall Sunday evening, at which Felix Adler made a plea for schools of manual training as a prevention of crime. It teaches people to think, and our system of education should enable men to reach correct conclusions. There are two gates into the realm of knowledge—the gate of letters and the gate of labor.

Of all the societies meeting in last week's congress the King's Daughters and Sons bore off the palm, with their president, Mrs. Bottome, to give counsel and inspiration to their work, as she said to them our motto is to "Bring the highest motives to the performance of the lowliest duties." In her closing address Mrs. Bottome made a remark that ought to reach every daughter and son of the King: "We ourselves are on exhibition. What shall we show? As I have looked at the 'white city' I have thought of the white soul, the city in miniature within us."

There is great joy in receiving the final favorable decision of the State Supreme Court by which the will of John Cierar, devoting \$2,500,000 to the founding of a free public library to be located in Chicago on the South Side, is fully upheld. Now the thirteen directors of this noble library fund, being such eminent men as Marshall Field, E. W. Blatchford, Robert T. Lincoln, Dr. McPherson and George A. Armour, are enabled to proceed with the work of emulating the fame of the Newberry Library on the North Side. Along with these greater foundations the erection of memorial statues of historical interest goes on apace. Mr. George M. Pullman has had executed in bronze a group of heroic size erected on a granite pedestal to stand at the foot of Eighteenth Street, on the spot of the Indian massacre of the prisoners taken from Fort Dearborn in the war of 1812. The statue is by Carl Rohlf-Smith of Chicago. Ex-President Harrison delivered the address at the unveiling of the statue on Thursday, June 22.

As though Jackson Park were not already lavishly rich in monumental statuary, an-

other Columbus is now being placed in front of the Administration Building, the joint work of the sculptor, St. Gaudens, and Miss St. Lawrence, one of his pupils. The figure is fourteen feet tall and stands on a pedestal raised six feet. Columbus seems to be issuing a challenge to the big gilt statue of the Republic, which stands at the extreme end of the great basin. Perhaps all the world knows it, but it is worth telling all the same, that the six days' visitors to the World's Fair are arriving by the tens of thousands, and very soon the story will be by hundreds of thousands. The streets of the city, the trains and cable cars and boats all proclaim that multitudes are "going out" somewhere "for to see" something. The hotel proprietors near Jackson Park are beginning to realize on their investments, and no longer are sick at heart over hope deferred. If the patronage enjoyed by Hotel Endeavor is any criterion of the harvest being made at other places, success is assured to all. On Sunday afternoons and evenings eminent evangelists, such as B. Fay Mills, hold gospel services in the large tabernacle occupying part of the open court around which Hotel Endeavor is built. On Wednesday evening Mr. Moody preached to thousands of glad hearers who occupy this large hotel or others in the immediate neighborhood. To multitudes of these scattered people the one opportunity to listen to Mr. Moody is no less valued a prize than to see the World's Fair.

Reports reach us of ministers and laymen who with "good conscience, void of offense before God and man," are pledging themselves not to attend the fair while the Sunday opening rule is in operation. This method of procedure, in my judgment, is altogether too expensive and useless a testimony to bear. It will neither affect God nor men. Only those who make it will be losers by it. For man, woman and child that can walk, crawl or fly here should do so before the season is ended. It is reported that an army of 1,000 boys of the brigades in Cincinnati are now on the march to Jackson Park. This is a more sensible proceeding than the Chadron cowboy pony race, which is now on with a cry across the State of Iowa. The Humane Society officials are watching the treatment the animals receive with a view to stopping the race by legal injunction whenever any cruelty is noticeable.

Q. L. D.

FROM LONDON.

The vexed question of sectarian education is being reopened by an attempt to introduce doctrinal instruction in the London board schools. The dominant party on the board is now made up of clergymen and members of the Church of England who are trying to upset the compromise embodied in the education act of 1870, which decreed that, in the schools provided by the board, the Bible shall be read, followed by such explanations and such instructions in the principles of morality and religion as are suited to the capacities of the children. It is specifically enacted that no attempt is to be made in any schools of the board to attach children to any particular denomination. In face of this, a resolution is now before the board declaring that the children should be taught "that religion which includes as essential a belief in the incarna-

tion of the Son of God—that is to say, that Jesus Christ, our Lord, born of the Virgin Mary, is both God and man." This may look innocent enough, but it is regarded by Nonconformists as merely the prelude to an attempt to impose upon the board schools the dogmas of the Church of England. Further, it is proposed by the church party that board school teachers shall satisfy the board of their fitness to impart religious instruction, which, of course, opens up the way for the reintroduction of religious tests. Congregationalists and, indeed, adherents of all the free churches, including Unitarians, have protested by petition and deputation against this insidious attempt to disturb a system which has worked satisfactorily for more than twenty years, and it remains to be seen whether the majority will have the hardihood to persist in its reactionary course. If so, its doom will be sealed at the next election.

The work of the London County Council is growing so rapidly that schemes are now being considered for providing it with a home worthy of the great city whose interests it has taken in hand. One proposal is that a county hall be erected next to the House of Commons at a cost, including building and site, of a million and a half sterling. At present the work of the council is being inadequately done, because it is cramped for room and its offices are scattered. If the proposal is carried out London, which at present compares very unfavorably with other large cities in this respect, will have the finest pile of municipal buildings in the world. We are, however, too conservative to launch out in such an undertaking in a hurry, and the probability is that some lesser scheme will be adopted. It is becoming increasingly evident that in the London County Council the House of Lords has one of its deadliest foes. Their lordships have just rejected a proposal that the council should be represented on the Thames Conservancy Board, which has charge of the river flowing through the heart of our metropolis. They have also opposed the humanitarian proposal of the council to open a large, inclosed garden space, known as Lincoln's Inn Fields, to the poor children crowded in the neighborhood. It is not unlikely that the principle of betterment, adopted by the council and carried through the House of Commons, will be similarly treated. As the bill now stands, property in the immediate neighborhood of certain street improvements is to be valued before and after the improvements are carried out, and one-half of the increased value is to go to the council in reduction of the cost of the works. If the House of Lords scratches this clause of the bill it will only serve to strengthen the growing opposition in this country to a hereditary chamber, which will probably reach its climax before the home rule struggle ends.

Some curious revelations are resulting from the public examination of the directors and officers of the Liberator Building Society which is now taking place. Next to the fraud and treachery of Mr. Jabez Spencer Balfour, the most distressing feature of the case is the shameful neglect of his co-directors to watch the affairs of the society and satisfy themselves of its solvency. By accepting all Balfour's state-

ments and figures without inquiry, his colleagues lent themselves to an extended system of duplicity. Rev. Dr. Dawson Burns, the London secretary of the United Kingdom Alliance, who was a director of Liberator for seventeen years, has frankly confessed that he did not think it part of his duty to see whether profits had actually been made before concurring in the declaration of dividends, whereupon one of the secular newspapers laments that one of the prime movers in the temperance crusade should be a man "whose total abstinence from indulgence in independent inquiry" must be accounted partly responsible for the widespread misery caused by the failure of the society. The *Daily Chronicle*, too, brands the doctor's confession as astounding and disgraceful. Dr. Burns, of course, is not the only person deserving such censure, and it is unfortunate that public men of Christian reputation should lend their names to rotten concerns and do little more in return than pocket their fees.

Considerable stir has been created in Wesleyan circles by Dr. Lunn's resignation of his position as a Wesleyan minister. There has been a long standing controversy between Dr. Lunn, who is one of the most capable and aggressive of young ministers, and the officials of the Wesleyan Methodist Conference, originating some four years ago in his criticism of the methods of the Wesleyan Missionary Society. Dr. Lunn's last offense was to urge, without success, the Wesleyan Methodist Society to adopt a resolution which had been previously passed by the London Missionary Society, expressing regret that "owing apparently to a mere technicality or point of order" so large a representative gathering of missionaries as the Bombay Decennial Conference should have refused to pronounce an emphatic judgment upon the state regulation of vice, the government opium traffic and the liquor traffic in India. Objection, too, was taken to Dr. Lunn's organization of the Grindelwald Conferences, on the ground that a Wesleyan minister as such is forbidden by the rules of the connection to engage in commerce. So the doctor has simplified matters by cutting himself adrift from the church to which he confesses he was greatly attached. An idea of the esteem in which he is held, outside his own church, at least, may be gathered from the fact that Archdeacon Farrar has privately invited Dr. Lunn to become his assistant at St. Margaret's, Westminster, in the event of his deciding to enter the Established Church. Dr. Lunn's contention that the educational policy of the Wesleyan Methodist Society has been a failure is certainly supported by the serious decline in the funds and number of converts of the society. For instance, whilst the missions of the American Methodist Episcopal Church, which were founded in India forty-two years later than the Wesleyan missions, had an increase in 1891 of 5,322 members, the total membership of the Wesleyan Methodist Society in India at the close of that year, after three-quarters of a century's work, amounted to only 3,542 members.

The friends of Dr. Spurgeon and Dr. Pierson, to the number of more than a thousand, met at the Metropolitan Tabernacle, June 9, to present the testimonials which have been subscribed by members of the church

and congregation. The gifts consisted of an illustrated album to each recipient, containing the names of the subscribers, a check to each for £110 and a valuable clock to their respective wives. The address to Dr. Pierson expressed heartfelt gratitude for his loving and sympathetic response to the invitation given by C. H. Spurgeon to come into their midst, and stated that if, in the order of Providence, Dr. Pierson was able to return to this country the signatories would be delighted if they could welcome him, not for a brief period only but for a permanency. Dr. Pierson in his reply said that he had no intention of returning, but if the Lord opened the way he would not be afraid to enter it. The address to Dr. Spurgeon expressed sincere sympathy with him at this critical period in the history of the Tabernacle, assured him of their united support and prophesied that ere long the whole body of their fellow church members would see as they now did in the matter.

Although there is evidently a strong minority unfavorable to Mr. Thomas Spurgeon's permanent settlement at the Tabernacle, the talked-of secession is not likely to take place until the son of the late pastor has at least had a reasonable trial. Dr. James Spurgeon, in taking farewell of the members of the Tabernacle, said he looked back with pleasure and gratitude to his many years of service for the church, and assured them that his long connection with it could never be forgotten by him. Nearly £10,000 has been received toward the C. H. Spurgeon Memorial Fund, to be divided between the Orphanage, the Pastors' College, the Colportage Association and other institutions of the church. A handsome monument has been placed over the grave in Norwood Cemetery, and a memorial hall is to be erected at the Stockwell Orphanage.

ALBION.

We hold that, so far as we can discover the design of the Creator of mankind, we were, all of us, placed upon this earth that we might learn the lesson of self-government; that the human soul might be developed, purified, fitted for another and higher existence, by teaching it obedience to the moral law. The sublimest thing in the universe, except its Creator, is a human will governing itself in obedience to a law higher than its own desire; the sublimest manifestation of this self-control is when a self-governing State regulates its conduct by the moral law.—*Senator George F. Hoar*.

CURRENT THOUGHT.

AT HOME.

Mental Medicine: the Treatment of Disease by Suggestion, is described and indorsed by Dr. Allan McLane Hamilton, an eminent New York physician, in the *July Century*. While agreeing that a "vast amount of dramatic nonsense" relative to psychopathy must be excluded, he holds that "the time has certainly come when this subject should be studied in a dignified and scientific manner. The therapeutic use of suggestion is in its infancy, but there can be no doubt that ultimately its importance will be recognized by every thinking person and it will be adopted as an important and legitimate aid." Personally, Dr. Hamilton has seen forms of persistent tremor, chorea, speech defects, and other motor disturbances, very much ameliorated, if not always cured, by the methods of Luys and Bernheim,

and is sure of its efficacy in the cure of insomnia and knows that it combats morbid impulses and antagonizes neurotic cravings.

Rev. Dr. A. J. Gordon in the *Watchman* pays his respects to the Broad Church tendencies and leaders. "It is emphatically an Elysian theology at whose fountains those who have been embittered by the rigorous teaching of the former or Puritan age drink and forget their sorrows. Its preaching is as idyllic as that was dogmatic; and so far from any suspicion of a paradise lost it constantly assures us that if man ever fell at all he must have fallen upward, judging by his present goodly estate. . . . He is the best friend of humanity who rouses men from their self-complacent dreams and confronts them with the hard facts of real life and revealed truth. . . . Human ruin and divine redemption are the correlatives of evangelical doctrine." Professor Drummond's share in the Broad Church teaching of today is termed "superlative optimism" and "amiable philanthropy." "The ideal city does not rise up by evolution, it comes down by revelation . . . tell men the literal fact of the repeated doom and decay of great cities under the weight of social depravity, and it may lead them 'to look for a city which hath foundations whose builder and maker is God.' The hard, literal truth is not popular; optimistic dreams are immensely so. Lord Chesterfield's maxim is universally true: 'If you would make men think well of you make them think well of themselves.'"

Prof. J. W. Richard has been in correspondence with eminent Lutheran professors of dogmatic theology in the universities of Germany to ascertain their views on confessional subscription. He sums up their opinion in an article in the *Lutheran Observer*: "It is the faith, not the theology, of the fathers that binds the German Lutheran theologians. The faith is that which the fathers believed in regard to salvation. The theology of the fathers is the scientific statement of that faith. Such statement was influenced more or less by personal feeling, by the reigning philosophy and by the imperfect methods of exegesis. It is the Lutheran system of teaching, in antithesis to the Roman Catholic and Reformed systems, on which stress is laid."

The *Interior* (Chicago) regrets the decision to open the gates on Sunday: "The effect of the decision is to throw the reins upon the neck of license and to justify defiance of the Sabbath laws in every part of the great confederacy. The effect of the decision upon the reputation of the city of Chicago is also bad. It shows that the elements of popular power here preponderate against obedience to law, a confession which is a very serious one for a city to make. Its effect upon the reputation of the city of Chicago for financial integrity is bad. We accepted the fair and the money under conditions imposed by Congress. Having received benefits we violate our agreement, an act which, if perpetrated by an individual, would forever ruin his standing as an honorable man."—The *Standard* of the same city says: "It is not going too far to say that not a single member of the directory would retain in his employ one hour men holding such peculiar notions of money or moral obligations as are exemplified by the action of the directory in its dealing with the question of opening the fair on Sunday. . . . And not even court decisions, though rendered by a chief justice of the United States, can make wrong right or change the conviction of the people at large that a great blow has been given to the highest interests of the exposition."—The *Northwestern Christian Advocate* does not mince terms. It says: "Hundreds of thousands will feel that they have no right to contribute money to an affair that marks a practical revolution of American ideas with respect to the first day of man's week. It is revolution in a very vital sense. Jewish Christ-

lessness, Roman Catholic reaction toward Middle Age sensualism, professed liberalism of the Unitarian type, business selfishness and heartlessness and popular indifference will be held responsible by history for this relapse toward some things which the world was supposed to have outgrown. We are about to enter an era of Sabbath non-observance which will imperil many valuable human interests."—The *Western Christian Advocate* stands with those who intend to abstain from week day attendance, and declares that so far as its columns are concerned the exposition "shall be as though it were not."

ABROAD.

The *Friend* (Honolulu) tells how the revolution in Hawaii has affected Christian work among the natives: "Political issues have bred partisan measures. To pray or not to pray for the restoration of the deposed queen has proved a test question in many a meeting of many a church, and by the answer he has been obliged to give to it the enlightened, conscientious pastor has not unfrequently had to meet the disapproval of a factious element willing to uphold royalty with all its attendant evils. In some churches there has been strife. The factious element, stirred up and led on by plotting royalists, hungry and eager for the old-time spoils, have, in certain instances, attempted the dismissal of their pastor. But in no case as yet has this end been achieved. The worst phase of the issue is that disaffection toward the gospel, that falling away from the truth, which is so apt to be induced in the minds of the weak when offenses come."

THE STRANGE ADVENTURES OF A KENTUCKY BOWLDER.

BY PROF. G. FREDERICK WRIGHT, OBERLIN.

It is not often that the journey from the region north of Lake Huron to Chicago is made by way of Kentucky, but I have just set up in one of the exhibits in Chicago a famous boulder, which traveled thither by that route and whose experiences from first to last are as exciting as those of a novel.

During the exposition the boulder is to be found on the lower floor, in the northeast corner, of the Ethnological Building, under the general care of Professor Putnam, in the Ohio exhibit of man and the glacial period. The boulder is one which I discovered eleven years ago on the hills of Boone County, Ky., about ten miles southwest of Cincinnati. It is three feet in diameter and was billed to me on the railroad as weighing 4,000 pounds. Its material is red jasper conglomerate, whose parent ledges I visited last summer north of Lake Huron, about six hundred miles away, in the vicinity of Thessalon in the Province of Ontario. Its preglacial history would be as interesting as anything about it if I only had time and ability to tell it in full. It belongs to the oldest sedimentary rocks in the world, and was formed by the deposition of sand and slightly worn pebbles on the shore of the earliest ocean that laved the foot of the original mountain chain which arose between the Great Lakes and Hudson Bay. This bed of sand and gravel was afterwards subjected to long ages of pressure, in connection with moist heat, until the mass was formed into one of the most compact rocks imaginable, the fragments of red jasper giving it a mottled appearance which is very striking.

After many million years had passed these strata were elevated above the sea level and the processes of erosion began

and continued until they were seamed and scarred with gorges, and the crags were exposed to the violent onslaught of glacial ice that at length moved down upon them from the north. During this period countless boulders of the material were incorporated into the ice in company with a great variety of other rock. Eventually, as the movement of ice continued, some of these were transported across the Great Lakes and rested upon the ice over all the area of Eastern Michigan and Indiana and Western Ohio, while this advanced guard, which is now at Chicago, actually crossed the Ohio River and took up what was supposed to be its permanent abode on land which was afterwards to belong to a worthy Kentucky farmer. Here it lay until the necessities of the scientific world at the Columbian Exposition called it from its resting place as a mute witness, to the throngs here gathered, of the majestic extent and power of the great ice invasion of the glacial period. Its companions lie thickly scattered over the whole intervening area wherever they chanced to be when the period came to an end.

The history of this boulder's journey from Kentucky to its present resting place serves better than anything else I could write to give an impression of the perplexities which have attended the installation of the World's Fair at Chicago and of the vast amount of work which that exposition represents.

A personal visit to Kentucky was necessary in order to identify the boulder and to secure permission for its removal from its owner. The removal of so heavy an object from the field to the railroad proved more of a task than was anticipated, but it was at length accomplished and it was loaded upon a car on April 8, labeled, as I supposed, for the Archaeological Building in Chicago. But frequent inquiries during the first three weeks of May failed to give any clew of its whereabouts in the great exposition. Upon closer search, however, it was found that there was a record of its reaching Chicago May 8, when it had been transferred to the department of mines and mining, since, notwithstanding the label, that building seemed to some one a more appropriate resting place for it than the department of archaeology.

Upon visiting the head officers in this building, I found that my boulder had indeed been there and had been the subject of no small amount of worry and amusement, since no one appeared to claim it. As the Russian exhibit was late in coming and their space was empty, it was first set down in their territory, but soon was in the way and was removed to another empty space. From this, also, it was soon crowded out and, as no clew to its mineralogical value could be obtained by examination, speculation was rife as to what it could be. For a while it was left in one of the main passageways, to the disturbance of every one that came along. Some facetiously said that it must be a paper weight.

My hopes of finding the object rested largely upon its size and upon the probability that it was unlike anything else in the building. Still, for a long time, no one could tell where it was. At length, however, the chief administrator said he had a suspicion of where it had gone, and, calling the janitor, inquired of him if he knew.

The janitor said that it had been taken out of the building the day before and set one side. He thought he knew just where it was. Anxiously following him to the place we were dismayed to find that the janitor was mistaken. Heavy as it was it had again taken wings and flown away. He suspected that the night gang of workmen had removed it to the immense dumping ground at the south end of the park, where all sorts of rubbish are carried.

Upon repairing to this vast Gehenna of unsightly rubbish, which flames are doing their utmost to consume both day and night, I found that the superintendent's suspicion was correct—our boulder was there and could not be hid. Removing the combustible material from its vicinity and charging the workmen to protect the treasure, I hastened to the chief of the transportation department to secure its removal. This was early in the afternoon, but the work of removal could not be accomplished until next morning. Early in the morning I was on the ground, but, alas, to find that the night gang of workmen had not been instructed as to the value of my boulder, and they had built their fires around and upon it and in a few moments had accomplished what thousands of years of glacial frost and other thousands of years of ordinary exposure had not done. There was no longer one boulder but two. The heat had cracked it. The loss, however, was not irreparable. The two fragments were safely removed to their designed resting place, where, joined together, they now speak with equal eloquence of the vast geological changes which they have witnessed and of the cares and perplexities attending the installation of every department of the great Chicago Exposition.

UNITARIANS AT ANDOVER.

BY REV. THOMAS P. FIELD, D. D., AMHERST.

There has been a great deal said recently about the graduation of two Unitarian students at Andover, and some persons suggest that the defection of these young men from the orthodox faith is the result of faulty speculations by some of the Andover professors. But the fact is that in all periods in the history of Andover Theological Seminary there have been those who in the course of study have become Unitarians.

Perhaps there has been no preacher in the Unitarian denomination more distinguished and eloquent than Dr. Orville Dewey. He was for many years pastor of the Unitarian Church of the Messiah in New York. He published a number of volumes of sermons, which had an extensive circulation, and as long as he lived he exerted a powerful influence in favor of Unitarianism. But he pursued his theological studies at Andover and became a Unitarian during his course there, or soon after leaving the school. In the class of 1831 was Nathaniel S. Folsom, a man of superior abilities, who became a Unitarian and was settled over a Unitarian church in Providence, R. I., and was afterward professor in the Meadville Theological School.

About the same time David Fosdick, who translated Hugo's Introduction to New Testament Literature and who, I used to hear, was a favorite pupil of Professor Stuart, became a Unitarian and was pastor of a

number of Unitarian churches in Massachusetts. I remember when I was a student at Andover a young man of brilliant intellect by the name of William Lord. He was a nephew of President Lord of Dartmouth College and brother of Dr. John Lord, the lecturer on history. He became a Unitarian near the close of his theological course, and was afterward settled over a Unitarian church. In my class was Charles C. Shackford, who fell into a doubting mood while a student, and, leaving Andover, became minister of a Unitarian church near Boston. At his ordination Theodore Parker preached the sermon on the Transient and Permanent in Christianity, which caused a great excitement among the Unitarians themselves. Mr. Shackford became professor of English literature in Cornell University.

There are instances, I happen to remember, of persons who became Unitarians at Andover fifty years ago or more. They were all of them pupils of Dr. Woods and Professor Stuart, and two of them of Professor Park. Now will any one be so uncharitable as to say that the speculations of these great divines made those young men Unitarians? Certainly no one who had the privilege of receiving instruction from these honored and venerated teachers would say so. But why might it not be said with just as much propriety as to say that these recent Unitarians have become such through the faulty speculations of the present professors?

The truth is when young men, who have received the orthodox faith by tradition, become students of systematic theology, doubts are often awakened in their minds by their theological inquiries. Further study will generally dispel such doubts and confirm and strengthen their faith, but sometimes they will go on from doubting to Unitarianism or agnosticism or infidelity. The history of all theological schools will show cases of this kind. The decided Unitarian sentiment existing in Massachusetts may have caused doubts more frequently to culminate in Unitarianism here than in Southern seminaries, but to attribute such results to faulty speculations in either past or present professors at Andover is not fair or kind.

SOROOBY CLUB SKETCHES.*

XXVI. CONCLUSION.

BY REV. MORTON DEXTER.

The object of these sketches now has been accomplished. The rise and progress of the Pilgrim movement has been described, so far at least, it is hoped, as to make plain something of the exalted character of the men and women whom pre-eminently the world has agreed to call the Pilgrims and also the prominent facts in their civil and ecclesiastical history. Out of their sorrows and perils they emerged at last into liberty and peace. They were not faultless, yet it would be difficult to point to any other community on record in which more of real happiness was experienced generally than in theirs. Their life was simple, natural and laborious, but, after the difficulties inherent in the firm establishment of the colony had been overcome at last, it was not one of hardship. They grad-

ually attained a high degree of material comfort and some of them enjoyed what for the times was moderate luxury.

They maintained steadily their lofty intellectual, moral and religious standards and soon exerted an enlightening influence upon the world out of all proportion to the smallness of their colony. Long ago Christendom learned to admire and honor them and it is safe to believe that in the future they will be revered even more than in the past. Indeed, it only recently has begun to be perceived intelligently how great a debt is due to them and how noble and far-reaching the influence of their careers has been. In 1692, about seventy years after the settlement at Plymouth—so that the period of its separate life must have coincided closely with that of some of its earliest native born members—the colony was united with the neighboring colony of Massachusetts Bay. But, as has been shown already, the larger colony had modeled itself upon the smaller in some most important particulars, so that the power and influence of Massachusetts ever since have been due conspicuously to the Plymouth people.

What nobler or more instructive panorama can be found in the whole broad field of human history than that composed of the successive episodes in the career of the Pilgrims? We have seen them at first, generally humble and obscure, cruelly oppressed in their native England, and most bitterly persecuted in respect to that which to all noble souls is dearest, their right to worship God as their consciences dictated. We have seen them meekly yet firmly loyal to divine truth, as they understood it, and calmly yet sadly consenting to exile themselves from home and country lest they be disloyal to the Almighty. We have seen them, pursued and harassed like shameless criminals, unable to remain in England yet long forbidden to depart, and at last only contemptuously allowed to banish themselves; incurring poverty, imprisonment, the perils of the sea and the discomforts of a strange and uncongenial land; and gaining a temporary resting place in Amsterdam only to find the dissensions of their countrymen almost as perilous to their peace and safety as the tyranny of their rulers had been at home.

We have seen them, again removed and settled for a few years in Leyden, humbly and patiently industrious, law-abiding, winning the confidence of the people and the praise of the public authorities, enjoying religious freedom and working out their ecclesiastical theories for the benefit of coming generations. We have seen them even then hampered by extreme poverty, alarmed by the perils of their children, and disappointed in the failure of their great hopes of being able to preserve their existence as a body and of securing for their theories of spiritual and ecclesiastical truth an advantageous and permanent opportunity of successful illustration. We have seen them, therefore, once more exiling themselves bravely, and venturing this time not into a well known, even though unfamiliar, land but beyond the confines of civilization itself. We have seen them, still hindered by grievous penury, forced to divide themselves as a body in twain, hampered by the falseness or negligence

of those who had pledged them sufficient aid, delayed by treachery, sickened and alarmed by the perils of the deep, and reaching at last not their intended destination but an unknown, bleak, inhospitable shore and in the dead of winter.

We have seen them exploring patiently, establishing their colony feebly and slowly, and sickening and suffering uncomplainingly until every other member of their company had succumbed to death and had been laid in a necessarily hidden grave. We have seen them starving by inches, annoyed and actually endangered by visitors whose hungry mouths they had to fill out of their insufficient, precarious and failing supplies of food, threatened by the Indian natives, and imperiled by the recklessness and incompetency of settlers of other and newer colonies. We have seen them forced to allow the settlement among themselves of many who had no sympathy with their spirit or purpose, who sought to create dissensions and who had to be controlled with a strong hand. We have seen them deprived for years of the sight of the relatives and friends whom they had expected to follow them soon from Holland, and unable for nearly a decade to enjoy the precious fellowship and services of a Christian minister and the holy comfort of the sacraments. We have seen them neglected, and even meanly reproached, by those at home who had promised to supply their material needs, hampered by the miserable financiering of the Merchant Adventurers, and forced, at last, either to assume the whole financial burden of their undertaking at a heavy cost and a heavier risk of total failure or else to lose all which they had invested or accomplished.

But also we have seen in them examples of sagacity, patience, versatility in resource, fortitude, persistence and consecration such as never have been surpassed. We have seen not only strong men but also tender women and little children sharing the burdens and perils of their common experience with unconscious but not less lofty heroism. We have seen an almost peerless devotion to God and a self-sacrificing missionary spirit. We have seen an evident, absolute absorption in the effort to learn and obey the divine will, which rarely has been paralleled among men. We have seen a tolerance, a charity and a degree of spiritual enlightenment far in advance of their times and which the Christian world in general cannot yet be said to have attained. We have seen an intelligent, orderly, generally self-consistent and always peaceable and harmonious development of a theory of church existence and government which many now believe, as they believed, to be at once most natural and most Scriptural, and which—partly through its direct, acknowledged influence, exerted by hundreds of thousands of Christians in various branches of the earthly church, and partly through its less evident and admitted but undeniably general influence upon Christian bodies differently named and governed—soon justified itself as well as the toils and sacrifices of the Pilgrims and of their fellow-believers who elsewhere and otherwise have striven for the same great object.

The Pilgrims long ago rested from their labors and entered into their reward. But their works still follow them. The multi-

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tude of their descendants in the flesh does well to honor their memory, and the far greater and ever increasing host of their spiritual children never will cease to reverence them. But even reverence will be empty unless accompanied by imitation. Both the need and the opportunity of the spirit of the Pilgrims still continue among us.

THE CONGREGATIONAL EXHIBIT AT THE WORLD'S FAIR.

BY REV. J. G. JOHNSON, D. D.

The long delay in regard to Sunday opening is over, and is ended in a way that has shocked multitudes of the friends of the fair. With the utmost stretch of charity one cannot go over the various steps and fail to find the directors guilty of a breach of faith.

They say that the withholding of a fraction of the two and a half millions of dollars breaks the contract made by Congress, and that Government now cannot insist on the condition of Sunday closing, and that the directors now have the right to disregard the condition and return the money received. This they promise to do "on demand" if any remain in the treasury after certain liens are satisfied. The suspicion is justified that they do not expect to return the money, especially when it is at once apparent that an open Sunday cannot bring the necessary sum into the treasury.

The question now arises, What shall exhibitors do and what shall the committee on the Congregational exhibit do? Shall we withdraw our exhibit, or leave it there, covering it on Sunday, with a conspicuous card stating that it is closed on the Lord's Day? The committee was called together last Friday and decided, almost unanimously, not to withdraw the exhibit but to cover it, as indicated, on Sunday.

The council of 1889 authorized the provisional committee to "secure, if found practicable, space in the proposed exposition of 1892 in which to show what Congregationalism has done for the world." In accordance with this instruction, the provisional committee appointed a committee "to carry out the purpose of the council . . . it being specially understood that if the exposition is open on the Lord's Day this committee shall make no exhibit and this appointment shall become null and void." (See Min. Nat. Council, 1892, p. 279.)

The committee met and organized and the chairman reported to the National Council at Minneapolis that they could not go forward with the work of preparation if, under circumstances which no one could foretell, their office was to cease (Min. Nat. Council, 1892, p. 279). A discussion followed and the matter was put in charge of a committee, who reported as follows: "We, therefore, recommend that this whole matter be referred to the committee, of which Rev. J. G. Johnson of Chicago is chairman, with full power to act as the circumstances may require. . . . We promise our hearty co-operation in carrying out any plans that this committee may think wise." (Min. Nat. Council, 1892, p. 35.)

The responsibility is plainly with the committee. They found it no easy matter to decide what to do. They would not have put in an exhibit if they had known that the wishes and the law of the nation would

be violated. They had good reason to suppose that the fair would be closed on Sunday, and they prepared and installed an exhibit. They adopted a minute to the effect that while they protest against what they look upon as an inexcusable violation of law and breach of faith in opening the fair on Sunday, they do not consider that a proper regard for the Lord's Day will require them to remove the exhibit, it being so covered on that day as to make plain their protest. There has been delay in the full installation of the exhibit, as some who were to contribute to it have been uncertain as to Sunday opening and as to the action which the committee would take. Now that all uncertainty has ceased the exhibit will be speedily completed.

There is no doubt that the action of the directors has checked enthusiasm for the fair to a degree that they can as yet poorly appreciate. With the evident lack of desire of the working men to go to the fair on Sunday in any large numbers and the failure of the receipts on Sunday to cover the amount which the directors have promised to return, new discredit seems likely to fall upon them. It is not impossible that they may yet close the gates on Sunday, forced by the above financial consideration and by the decision of cases yet to be brought into court.

GIRLS' RALLY AT NORTHFIELD.

For seven summers hundreds of young men from the colleges of America, together with distinguished representatives from universities abroad, have met at Northfield, by invitation of Mr. Moody, to engage in Bible study and discuss methods of Christian work. The influence of these gatherings has been worldwide and developed a deep longing in the hearts of young women for similar privileges for themselves. As a result a largely signed petition was sent to Mr. Moody begging him to grant the use of the Northfield Seminary buildings and the inspiration of his personal presence to a summer conference for young women for the week beginning June 22. He promptly acceded to both requests but would take no responsibility in the matter, and up to the time of writing has attended none of the meetings, being detained by engagements in Chicago. The body taking the initiative in the movement is the International Committee of Young Women's Associations, and, inasmuch as considerable confusion exists in the public mind concerning this committee, it may be well to explain that it represents only the associations which are strictly evangelical and excludes all work except of a religious character.

The girls have rallied in large numbers from no less than twenty-one educational institutions, Wellesley leading the van and followed by Mt. Holyoke, Vassar, Smith, Cornell, Syracuse, Swarthmore and others of less note. Their headquarters are at Marquand Hall, a few being domiciled in the adjacent cottages and others at Hotel Northfield, which for comfort of appointments, perfection of service and desirability of location cannot be too highly praised. To one class of travelers, however, certain essentials are lacking. Two men, stranded in a neighboring town late Friday night, were beguiled into seeking its shelter by the blandishments of a small boy at the station, who pictured it as "the crackest hotel in these ere parts!" But they departed in infinite disgust when they found neither bar, billiard nor smoking room, these being the highest exponents of their desires.

The exercises each day consist of four Bible classes in the morning conducted by James

McConaughy, one of the professors at the Mt. Hermon school for boys, and Robert E. Speer, secretary of the Presbyterian Board of Missions in New York. There are also papers and discussions by the girls themselves on such themes as the dangers of college life and the best way to deal with intellectual doubts. Each day an imaginary test case is given of a person who is seeking Christ but finds difficulties in the way. This furnishes a most interesting sort of spiritual clinics. The missionary spirit is strongly manifest. One representative of the foreign work is Mary Eddy, M.D., of Beirut, Syria, who expects to enter the Turkish empire fortified with diplomas from six American medical colleges and a personal letter from President Cleveland in the way of credentials. She will have the honor of being the first woman to pursue the medical profession within the territory of the "sick man of the East." The most thrilling address thus far was the one delivered on Saturday evening by Mrs. L. S. Bainbridge, superintendent of the woman's branch of the New York City Mission and Tract Society. She has fifty workers under her care, ten of whom are trained nurses, and the incidents concerning their ministry were a powerful argument in favor of having relief for bodily and soul wants go hand in hand.

The afternoons are devoted to tennis, walks, drives and general enjoyment of outdoor life. In the evening platform meetings are held in Stone Hall, at which the men are graciously allowed to be present. Until the arrival of Mr. Moody Mrs. A. J. Gordon of Boston presides and the Wellesley Glee Club furnishes choice music. Altogether the conference opens quite as auspiciously as the similar annual gatherings of the young men. F. J. D.

THE INTERNATIONAL MISSIONARY UNION.

BY ELLEN SCRANTON BELDEN.

The tenth annual meeting of the International Missionary Union has just closed its sessions at Clifton Springs, N. Y., after a week of remarkable interest. Of the 108 missionaries present, representing sixteen societies, the Presbyterians (twenty-five Northern) and the American Board (twenty-seven) took the lead as to numbers, followed closely by the Methodists and Baptists, while of the eighteen mission fields exhibited India had twenty-nine, China twenty-six, Japan thirteen and Turkey eight representatives. From the opening or "recognition" meeting, when seventy-five missionaries responded to the call, introducing themselves in a few words to one another and to the audience, until the close of the week, when at the "farewell" meeting nearly forty bade adieu expecting to return to their fields during this year, the interest and the crowds were unabated.

The program was arranged on a geographical plan, with the main platform addresses on the great fields and grouping papers and discussions and smaller countries nearest related around them in adjoining sessions. For example, Turkey, Bulgaria and Persia were grouped together for Thursday evening, making very nearly an American Board session, and on Friday morning the addresses were followed up by a paper from Dr. Cyrus Hamlin on The Attitude of the Moslem Mind Toward Christianity, Industrial Education by Dr. A. Fuller, and discussions upon governmental protection of missionaries in Turkey, movements toward reform in the old Gregorian church, etc.

The India session of Friday evening and the China session of Sunday evening were very catholic and showed the work as carried on by half a dozen denominations, by others, also, independently, and in both countries extending from the extreme south to the north

and from the east to the west and into the interior. The papers and discussions following these meetings covered a variety of important subjects, as Mass Movements in India, Education in Missions, bringing out a lively discussion upon the relative importance of evangelistic or educational work, the opium and the drink traffics and the sanctioning of vice by the English Government, importance and methods of reaching the higher classes, our treaty obligations with China, etc.

Other countries presented with equal interest were the Papal Lands—discussions upon papal questions being particularly interesting—Japan, Micronesia, American Aborigines and Africa. Dr. R. H. Nassau, for twenty-seven years in Africa and about to return again, gave a valuable address on Bantu Superstitions and also a paper upon the improved health conditions of missionaries in West Africa.

The women's session of Friday afternoon, presided over by Mrs. Dr. Thayer of Turkey, was, as usual, one of the best and most crowded, and differed from last year in that all the women on the platform were still young. A children's session, a reception on the lawn and a stereopticon exhibition of various mission fields occupied Saturday afternoon and evening.

Two afternoon sessions were occupied in a novel way. In one, Rev. Dr. J. A. Davis of China questioned representatives of different countries upon the Traces of True Religion in Heathendom, which they had found on their fields. Missionaries from Assam, China, India, Japan, Mexico, Micronesia and the Karens of Burmah gave facts about the traditions of the people of their respective fields, which showed that at some remote period there had been knowledge of a Supreme Being and of the creation and, in most cases, if not all, of an atonement by blood sacrifice, and in some of a resurrection of the body. Beside these, other legends, resembling ancient Bible history, in all these lands show the unity of the race.

In the other session Mr. F. D. Phinney of Burmah conducted a composite blackboard language exercise, in which was exhibited in black and white, as well as by voice of many missionaries, the difficulties which they labor against in learning a foreign language. The study embraced the Sanskrit, the Marathi, the Arabic, the Hindustani, the Japanese, the Chinese, the languages of Burmah, of the hill tribes of Assam and of the Karens, and, lastly, the Bantu language of Africa.

The last afternoon was devoted to the subject of Home Work for Foreign Missions. The different methods of awakening interest in churches, in young people's societies and everywhere were discussed, also hints about conventions, monthly concerts, missionary addresses, lectureships, literature, maps, pictures and other subjects.

Perhaps nothing during the week was more impressive than the sermon on Sunday morning by Dr. George Douglas of Montreal. During his missionary life in the West Indies forty years ago, Dr. Douglas contracted a disease which gradually has made him blind and nearly helpless, so that he can only stand incased in armor. His text was, "And not only so, but we glory in tribulation also," and most eloquently did he exhibit by many illustrations that tribulation is the means of the highest excellence in the universe.

In reviewing the week's meetings at the closing session many missionaries rose to testify to the spiritual uplift they had received, particularly during the morning devotional hours, and to thank God for the sweet fellowship they had enjoyed. As one said, "It has been a week on the heights, such as I can't expect again until I return to America for my next vacation." Another said, "This unity of all Christian workers answers our Saviour's prayer 'That they all may be one.'"

WESTERN RESERVE UNIVERSITY.

The Commencement exercises at Western Reserve University, June 20, 21, closed a year of encouraging progress both in graduate and undergraduate departments. A graduate school has been successfully organized, the medical school has been placed on a solid foundation through a generous gift of \$125,000 from the late John L. Woods, and the law school has attracted more students than could have been expected for its first year.

It will be remembered that the old Western Reserve College was situated at Hudson until 1882, when it was removed to Cleveland and was named Adelbert, and that this transfer alienated many of the alumni. To signalize the disappearance of this feeling the society of the alumni made special efforts to have as many of the graduates as possible present at the Commencement exercises. As a result of these efforts over twenty per cent. of all the alumni returned to pledge the same enthusiasm to Adelbert which they formerly felt for Western Reserve. Among the honorary degrees conferred that given to Rev. B. W. Bacon of Oswego had a peculiar appropriateness. To quote the words of President Thwing, uttered in Latin during the ceremony of bestowing the degree: "Eighty-four years ago David Bacon, a man of apostolic devotion, the first from Connecticut to preach the gospel to the Western Indians, founded the Christian community of Tallmadge, O. To him the Western Reserve owes a debt, and on this account the University of the Western Reserve is doubly grateful that it can honor his great-grandson, Benjamin Wisner Bacon, with the degree of D. D., in recognition of the sound learning and critical skill of his studies in Biblical criticism as manifested in his work, The Genesis of Genesis, and elsewhere."

Among the additions to the faculty are Dr. Charles Harris, now of Oberlin, to the chair of German in Adelbert and Dr. H. N. Fowler of the University of Texas to the chair of Greek in the Woman's College. Dr. A. L. Fuller of the Woman's College goes to Adelbert to fill the Greek chair vacated by Prof. B. Perrin, recently called to Yale. This has also been an especially prosperous year for the Woman's College, with its new buildings, growing faculty and rapidly increasing number of students. The address at the Commencement exercises of the Woman's College was delivered by Dr. Washington Gladden. B.

YANKTON COLLEGE.

The eleventh Commencement began with the baccalaureate, June 18, by Rev. D. F. Bradley, D. D., of Grand Rapids, Mich., for two years acting president of the college and still greatly beloved throughout South Dakota. The sermon was a spirited appeal to Christian optimism. On Monday evening the graduating class of the Conservatory of Music, eight in number, gave the Commencement concert. This year, for the first time, the preparatory department has been largely separated from the college, and the plan has proved all that was anticipated, while its wisdom has been recognized by the copying of the plan by several neighboring institutions. Under the principalship of Mr. G. W. Nash, himself a graduate of the college, Yankton Academy has closed its first separate year with satisfactory results.

The Commencement exercises were rather short and the usual Commencement address was omitted because of the still more interesting ceremonies immediately to follow. For more than a year, with varying hopefulness, the friends of the college have looked forward to this time when the results of their strenuous efforts should finally appear. The first offer of Dr. Pearsons was to give \$50,000 on condition of an additional \$150,000 being secured from other sources by this time. Ap-

peals to friends in the East, though largely successful, seemed likely to prove inadequate, and the offer was modified so that a science hall, to cost \$25,000, should be built as soon as half the amount was raised, and thereafter Mr. Pearsons would add one dollar for endowment for every three that should be secured elsewhere. Now happened something almost unprecedented in the history of such enterprises. The citizens of Yankton, whose total population is less than 5,000, more than half of whom are of foreign parentage, quickly raised \$26,500, the alumni, none of whom have been out of college more than six years, gave \$3,000, an average of \$200 apiece, the present students gave \$1,500, and other friends in South Dakota swelled the total sum of \$50,000. This, with \$25,000 from outside the State, met the conditions: A speedy adjournment was taken to the campus, where, with grateful prayer and praise, the first shovelful of earth was removed and ground broken for the Ward Hall of Science. The plans are already in hand and work will go forward rapidly to completion. Great courage is thus infused into all hearts, and the total liquidation of indebtedness which this success has enabled the college to accomplish will put the institution in a much more favorable light before givers as the work of raising the remaining \$75,000, which it is hoped immediately to secure, is pushed forward.

The trustees made arrangements for the greater work which the completion of the science hall will necessitate by appointing an additional instructor in chemistry and biology, and the faculty is further strengthened by the addition of Prof. E. K. Eyerly, for several years dean of the faculty of Redfield College, who now comes to Yankton as instructor in English and history. A plan was also adopted for giving the churches of the State direct representation in the corporate board. H. H. S.

OLIVET COMMENCEMENT.

President Willard G. Sperry's inauguration and the laying of the corner stone of the new church brought back an unusually large number of the alumni to the Commencement, June 18-22. Eighteen graduates received their degrees. The policy of the new president as outlined in his inaugural address recognizes the common and united interests of town and college. He recommends the establishment of new chairs of English, rhetoric and pedagogy and encourages a reasonable amount of gymnastic work. His plans include improvements on the ladies' hall, a new chapel and observatory, a water supply for the town and the leveling of the road to the railway station, two and one-half miles distant. The annual address before the alumni association was delivered by Dr. F. W. Gunsaulus of Chicago.

With the literary and scientific courses on the same basis as the classical, with a library of 23,000 volumes to which 1,000 books are yearly added, with no student teachers the standard of scholarship will doubtless be raised. Next year's class will number at least thirty-five. This is the last year that the college will confer the degree of M. A. in course. Hereafter it is only to be given *pro merito*.

Olivet is in the building era. The church, whose corner stone was laid June 22 with imposing ceremonies, will cost \$25,000 and is the fourth stone and brick building in four years. The library, the conservatory and the young men's literary societies are now well housed, the Phi Alpha Pi and Adelpic buildings ranking well with the best college society buildings. Indications are that at an early date the college church will secure a pastor who will be a true yokefellow for President Sperry. The president's powerful personality has already been effectively felt in the college and the State.

The Home.

THE FATHER'S HYMN FOR THE MOTHER TO SING.

My child is lying on my knees;
The signs of heaven she reads;
My face is all the heaven she sees,
Is all the heaven she needs.

And she is well, yea, bathed in bliss,
If heaven is in my face—
Behind it all is tenderness
And truthfulness and grace.

I mean her well so earnestly,
Unchanged in changing mood;
My life would go without a sigh
To bring her something good.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak,

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The infinite of God.

If true to her, though troubled sore,
I cannot choose but be,
Thou, who art peace forevermore,
Art very true to me.

If I am low and sinful bring
More love where need is rife;
Thou knowest what an awful thing
It is to be a life.

Hast Thou not wisdom to enwrap
My waywardness about,
In doubting safety on the lap
Of Love that knows no doubt?

Lo! Lord, I sit in Thy wide space,
My child upon my knee;
She looketh up into my face
As I look up to Thee.

—George Macdonald.

There ought to be a great deal of vitality in the National Columbian Household Economic Association, whose headquarters are in Chicago, in order to stand up under the burden of its own name. But as we follow the reports of its proceedings from month to month we are increasingly impressed with the vigorous and intelligent way in which it applies itself to bringing about a better administration of American homes. A discussion of the food question, for instance, at a recent meeting developed certain interesting facts to show that, if food be judiciously chosen and properly cooked, a smaller amount is required to nourish the system. It is not the most bountifully spread tables which represent the largest amount of nutrition. All departments of household science are carefully studied by committees appointed for the purpose and the results of their investigations, conducted upon thoroughly scientific methods, are brought to the meetings. Auxiliary societies are springing up elsewhere, one of 250 members having been formed recently in New Haven, Ct. Now let the movement become general and a perceptible betterment in the physical well-being of family life must inevitably follow. Furthermore, in this altruistic age, the benefits will soon filter down into the lower strata of society and help remove some of the evils which have their root in underfed and improperly fed human beings.

THE DESIRE FOR PERFECTION.

BY MRS. MERRILL E. GATES.

Sometimes in the midst of this hurrying *fin du siècle* the specimens preserved from the early years of the century of my Quaker grandmother's sewing and darning rise before me with their elegant fineness of finish from the cedar chest where they were kept. Even now they produce upon my mental vision the same sacred and awing effect as when, in my careless youth, they were at judicious intervals exhibited to actual sight.

What very fine and sheer muslin they used in those days, to be sure, and except for a kind of shore line around the landlocked sea of each darn, where the confluent line of the original and inserted work met, one could with difficulty distinguish the needle-woven effect of the darn from the fabric itself. Such relics as these created, no doubt, an ideal standard of needlework some decades since and impressed the coming generation with the possibility, at least, of a perfection toward which it was expected to struggle. But, alas, "the ideal without is not always the power within," and the strength now devoted to schools and colleges for our girls, to piano practice, to out-of-door sports and to sewing machines can no longer be given to the exquisite darning of former times.

That particular mode of perfection has passed, but not so the desire for perfection of finish. The current in which the desire runs has necessarily changed with changing conditions, and now in this day of many ideas, of much attention to many details in our complicated social life and of over-decoration, with so much of art, reform and progress constantly claiming our best attention, we are wise to discriminate among matters and choose which we will do well, which better and which best. Since there is a difference in the real value of the matters themselves, so there should be a discrimination in the amount of painstaking put upon them.

"The good quality of painstaking is involved in all skilled work whatever, in the drafting of an act of Parliament as in sewing," says Mr. Pater, in his *Appreciations*. We can hardly be painstaking enough to be "skilled" in all directions. To many the effort to accomplish with real painstaking assiduity any one of the varieties of work that claims attention even during one day reveals to them the certainty that they have undertaken too great a number of departments to admit of perfection in any. The thought of the other things to be done creates restlessness and deprives them of that concentration of mind without which the best and finest of work is never accomplished.

It is not easy to restrict our range. To say deliberately that we forego this or that branch of knowledge or of art—that we make no effort to keep up with current events in the great moving world of science, politics, sociology, religion—savors so distinctly of narrow-mindedness and of limitation in view and in attainment that we revolt from any such decision. But, practically, we must and do choose our specialties. And there is an education for us in limiting ourselves so far as to say that we will choose some one thing which we will do thoroughly if, through the multiplicity of the demand, we cannot do all well.

Choosing some one occupation or field of endeavor—be it household superintendence, be it sharing our life with another, as in the care of an invalid, be it reading, be it writing, be it observation of nature or devotion to music, art, anything that accords with the deepest tenor of our nature and gives us pleasure—let us make it *our* fine art. In this way we shall have a realm of our own in which to seek perfection, a pleasure garden in which we may at once be absorbed and yet find relaxation, and in this chosen department expect of ourselves, and oblige in ourselves, a concentration of effort that would at least give us satisfaction with our methods, if not with results obtained.

An art world of our own or, in other words, an effort after perfection in any direction is a fascination. Here we may make those essays of the soul after truth and after the expression of it which constitute the rarest pleasures of our nature.

A critical public is apt to judge severely those efforts after perfection in any art which are not the product of the schools. On the principle of economy we should learn the principles and technique of that to which we devote ourselves. Nor is it probably best that those products should be displayed to the public. That must depend on the degree of perfection they attain, and that point must be decided by competent critics.

But the aim to be held in mind steadily in such an effort to create our own world of music, of art, of skill in any chosen direction is not the desire to exhibit to others the result of our striving, but the simple desire to make or do something perfect.

It is no less an artist than Michael Angelo who says: "Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for it strives for something that is Godlike. True painting is only an image of God's perfection, a shadow of the pencil with which He paints, a melody, a striving after harmony."

Endeavor after perfection is not alone the prerogative of genius. One soul is privileged to strive as well as another. The privilege of endeavor is the high privilege, and even in these days of the manifold and the manifold we may select a range of thought or a reality of action or a realm of creation where we, too, may try to make good the words of Michael Angelo.

THE MASTERPIECES OF PAINTING.

VII. IMMACULATE CONCEPTION. MURILLO.

BY O. M. E. ROWE.

When Italian art waned in the seventeenth century Spanish art arose. Spain was the stronghold of the Catholic restoration, the home of Loyola and the Inquisition and a hotbed of that religious fanaticism which appealed strongly to the passionate, sensuous southerners. The predominant thought of any age determines its art as surely as climate decides the vegetation. The emotional Spaniard also had a natural instinct for color.

Two years before the Mayflower sailed there was born in Seville a poor boy, christened Bartolomeo Estaban Murillo, who became one of the greatest and "the last of the religious painters." The Spaniards claim Seville as "the pearl of cities."

Murillo's boyish eyes were familiar with its historic memorials of Moorish and Gothic architecture, the tower of Giralda with lace-like arabesques of stone, the magnificent cathedral and the palace of Alcazar full of art treasures. The lad entered the studio of his uncle Castillo and made coarse sketches of street life. When he was about twenty years old his uncle went to Cadiz, and, thrown upon his own resources, he painted hasty pictures for the Thursday markets, where artists carried their colors and altered their pictures to suit the buyer's whim. Longing to study at Madrid, then the center of culture and splendor, he filled his slender purse by executing many pictures for the Spanish American colonies.

At Madrid, as the pupil of Velasquez, he was admitted to the academy and the Escorial Gallery, where for two years he copied the works of Titian, Rubens and Vandyke. One cannot help wondering how his art would have been affected if he had studied Raphael and Mantegna, or if he had visited Italy. It must be remembered in estimating him that he never felt classic influence. The antique, so potent a factor in Italian art, was absolutely unknown to Murillo. He had three styles—the first was called "frio" (cold) and includes his beggar boys, peasants and the realism of common life. His second manner was called "calido" (warm), where his figures grew rounder, his drapery more flowing, his outline softer, his color more delicate and his individuality more pronounced. This style he used for the ecstasies of saints, such as the Vision of St. Francis and the famous St. Anthony, from which, in the Seville Cathedral, the figure of the saint was cut out in 1874 and recovered in the New York Custom House a year later.

When commissions began to flow in upon him he married a wealthy lady of rank and acquired social distinction. No portrait of her is known, but as one face often appears in his work it is pleasant to believe that she was his model. He was popular with his patrons, friendly with his fellow-students, genial in manner, moderate in temper, liberal to the poor, devout in religious observances, and his epitaph, "Live as one about to die," was wisely chosen. His life was singularly uneventful and, judging from the large number of his works, he was remarkably diligent. He founded an art academy at Seville and was its president till his death. Besides *genre* and religious scenes he verifies the saying that Spaniards are always good portrait painters.

His third and finest manner was called "vaporoso" (misty), and shows the most beautiful atmospheric effects. Lübke says: "He carried the art of coloring and of soft, misty *chiaroscuro*, as well as the delicate gradations of aerial perspective, to an unparalleled perfection." Few know so well how to stir tender emotions and religious sympathies. In creations of effective power Murillo combined the realism of his early manner with the deepest religious fervor. He has been called the "painter of conceptions." This initial mystery of the deep, tragic life of the mother of our Lord he painted twenty-five times. He has varied the age and surroundings of Mary, sometimes making her a fair-haired blonde, sometimes giving her the rich olive beauty of his daughter, but he usually diffused upon her

inexpressible sanctity and spotless purity. The size ranges from an exquisite miniature fifteen inches high to the colossal figure of the Great Conception of Seville. Her attendant angels vary from two to thirty, and they bear the lily and olive, the rose and palm, or sometimes the crown and scepter.

The dogma of the immaculate conception was especially dear to the Spaniards, and every church and every house contained an effigy of "our lady without sin." When Murillo was sixty years old, in the fullness of his powers, he painted the Great Conception for the Church of the Venerables at Seville. When the French invaded Spain, Marshal Soult of Napoleon's army appropriated it. In 1852 the French Government bought it of his estate for \$120,000, and it now hangs in the Salon Carré, as one of the gems of the Louvre. A duplicate, even finer, is still at Seville. This painting is a rebuke to the coarse realism of the objective and a fine example of surrender to the inward vision. Depths of contemplation purified the sensuous Southern temperament, and Murillo in a transport of religious ecstasy "saw the heavens opened." The Virgin floats lightly in a soft aureole of light that deepens into a mysterious shadow. The soft white drapery and blue mantle trail down over her feet which rest on a slender crescent of the moon, typical of her triumph over worldly honors. Her delicate girlish hands are calmly folded on her breast, her long hair floats upon her shoulders, and her upturned face, pure and innocent, is glorified by the great thought of her divine mission which Gabriel has just revealed. She does not shrink, maiden of thirteen though she is, but rises with new dignity and serenity to the sublime revelation. "My soul doth magnify the Lord . . . from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name." Such is the language of her heart.

Hovering about her, peeping from beneath fleecy clouds, now adoring, now flinging themselves about in a transport of joy, is a multitude of the heavenly host. These sweet creatures, supremely happy in youth and beauty that know no end, are worthy ministers to the mother of God. Did Murillo seem to hear them sing: "The King's daughter is all glorious within." "Thou art all fair, there is no spot in thee." "Strength and honor are her clothing." A spirit of heavenly purity broods over the vision. But the color is by no means the finest example of Murillo.

Four years later the great painter of Seville went to Cadiz to paint a Marriage of St. Catharine, but, falling from the scaffolding, never resumed his brush. He used to crawl feebly to the parish church of Santa Cruz and spend hours in prayer. His favorite position was before Campana's Descent from the Cross. One night, lingering too late, the sacristan told him the Angelus had struck, and asked what he was waiting for. "I am waiting," said the old painter, "till those men have brought the body of our blessed Lord down the ladder." Could he give higher praise? By his request he was buried in front of the picture he loved and the spot marked by a stone slab on which was his name, a skeleton and two words—*Vive Moriturus*. The French destroyed the church, "scattered the ashes

of Murillo to the winds," and the site is covered with *débris* and weeds.

SUMMER HOMES FOR WORKING GIRLS.

Nine years ago the first vacation home for working girls was opened by a society in New York organized for that express purpose. It provided for an outing, varying from one to four weeks, for 600 girls, who paid from \$1.25 to \$3.50 weekly for board, according to their means. Since then these places of summer resort for self-supporting women have sprung up all the way from Maine to Maryland, either through private philanthropy or as co-operative establishments. Among the best known are Rosemary Cottage at Eliot, Me., the house at Laconia, N. H., the Harriet Goodridge Home at Westminster, Vt., the holiday houses at Princeton and Duxbury, Mass., also at Saybrook and Fairfield, Ct., and several on Long Island and other places near New York. The Philadelphia girls have a summer rendezvous on the Wissahickon River and those living further south have access to a place on the Blue Ridge heights overlooking the Cumberland Valley. Many of these houses are furnished by girls of wealth who often act as hostesses to welcome the different relays of new comers. With so many sources of recreation open to her at remarkably cheap rates it seems as if no worthy toiler need be deprived of a restful vacation.

Of these summer resting places for working women supported at private expense a fine example may be seen in a house on the New Jersey coast, with accommodations for about fifty guests. Built originally as a private residence for four families of wealth, it passed at length into the hands of Mrs. Fletcher Harper, who had it remodeled for the purpose mentioned. During her lifetime she visited the place frequently and conducted a weekly Bible class, which was greatly enjoyed by the guests. Daily worship is maintained night and morning, attendance upon which is voluntary. Her husband continued the noble work until his death, and it is still carried on by their only daughter, who, in turn, will bequeath it as a precious trust to her daughter. Another gracious act, much more limited in scope but showing the same spirit of love, is the annual reception, each seventeenth of June, given by the daughters of the poet Longfellow to a party of working girls from Boston, different ones being invited each year. A special car carries them to the old historic mansion in Cambridge, its rare relics are freely exhibited and explained, refreshments are served on the lawn or in the handsome old wainscoted parlor, according to the weather, and the visit becomes a red-letter day in the history of all who enjoy the privilege. Miss Longfellow also has a Bible class at her home every other Sunday afternoon, the members being chosen with great tact from among those whose lives have been touched by peculiar sorrow.

F. J. D.

Young women who are traveling alone will find it an advantage to be fortified with one of the little leaflets issued by the Y. W. C. A. of Philadelphia, which contains the address of all the associations in the country. Single copies can be obtained at their headquarters, 1518 Arch Street, Phila-

delphia, for three cents apiece, twenty cents a dozen or a dollar a hundred.

MAUD'S BRIGHT THOUGHT.

BY S. J. BUCKLIN.

"Direct this letter, please, for me,"
My little cousin said,
"I wrote two pages all myself
Before I went to bed.

"Write auntie's name and then I'm sure
The penny-post will know,
If street and number are put on,
Just where it ought to go."

I made the address bold and plain;
Maud darted from my side,
And ran to where her mother sat
On the veranda wide.

"Isn't that writing pretty good,"
The child began in glee,
Then paused—I thought she meant to say,
"For a little girl like me?"

This little maid would sometimes tell
Stories not strictly true,
And often I had tried to bring
Her fault before her view.

"Be careful, Maudie, dear," I said
('Twas the morn of my birthday),
"Just think before you speak, my dear,
Be careful what you say."

She thought a moment, then she spoke,
Her eyes were bright with fun:
"Isn't that writing pretty good
For a woman of forty-one?"

MR. MERIDEN'S ARK.

BY MARY E. ALLBRIGHT.

Somewhere in the United States and in the present century two young people stood together in the shade of a great maple tree. Each held a tennis racket, and the requisite French flannels, loose sleeves and jaunty hats sat with an equal grace on both. The girl was tired and warm, but the delicate flush on her cheeks and the fluffy, damp rings of bright hair which nestled about her face were charming witnesses to the fact. Grant Hollowell, sturdy, manly fellow that he was, looked at her admiringly, but at the same time with an unaccountable sense of dissatisfaction. To him she was a flower whose natural home was the conservatory, fresh, fragrant, unique in form and coloring, but too fragile and fair for nature's soil or free breezes. He, on the contrary, was conscious of resembling anything rather than a hothouse plant. Standing six feet in his stockings, he had a soul to match his body, and nothing but a great purpose would fit his soul. In September he expected to go to his appointed place among pioneers and miners in the land of the prairies. A casual visit to a married brother in this quiet village had introduced him to Annis Strong, and the inevitable result of such a meeting had followed. And yet Grant thought of Annis only as a gentle saint, while in her was a Joan of Arc only waiting an opportunity!

Down the long village street, with its carpet of flickering shadows, approached a double incongruity—the Rev. Mr. Meriden, genial and dignified, a young horse full of ambition and good intentions, and a vehicle which would have done credit to the buldier of the "one hoss shay." Its one seat was wide and comfortable and was upholstered with snuff-colored corduroy. It was closely

covered over a square framework, which extended forward and met perpendicular supports from the dashboard. The four wheels were small and as close together as possible. Around and about it all was an air of self-conscious importance suggestive of some gentle old lady, who, in the days of her decline, never allows herself or others to forget her connection with "the best families."

"Do tell me what is coming!" said Grant, catching sight of the carriage and studying it with lazy perplexity. "It looks like a bit of the sixteenth century."

Annis laughed.

"Why Mr. Hollowell, haven't you seen Mr. Meriden's ark? It came to him a few weeks ago, a legacy from a queer old friend of his with a little money and a great many oddities."

"One of which he left behind him, I should think," answered Grant, eying the turnout curiously as it approached, maintaining a respectable jog from long habit in spite of the erratic movements of the four-year-old.

Annis turned impulsively.

"How would it seem to be in the 'sixteenth century'?" adding, with a little blush, "Mr. Meriden told me in a droll way one day that I was welcome to his carriage any time—and I would like to astonish him by accepting."

Hollowell looked amused at the suggestion, but made an impressive bow and remarked, playfully, "You will need a coachman, and I am at your service."

The pastor of the First Church looked somewhat surprised and doubtful as he reined up Ned with a firm hand and Annis made known her request.

"Take the carriage and welcome," he said, "but you can't be sure of the horse. He is like the boy of the old woman's plaint, 'You never know what he is going to do.' However," glancing at the tableau before him, "I think you'll manage him—together."

The shadows of the maples were stretching far across the street when black Jim, general factotum, brought Ned and the ark to the gate. Staring after the old carriage with a mystified expression as it moved away, he scratched his crinkled head and ejaculated, "Fo' de land o' gracious! What's took Miss Annis? Dar's black Jinny and de pha'ton in de liv'ry stable—and Hank allus keeps 'em for dat young lady. Now here go she an' Massa Hollowell wid dat no 'count hoss an' Noah's ark! 'Specs it's a case o' economics!" and Jim shook his head and went for the lawn mower.

During the first half-mile of the way the "coachman" found his time and thoughts occupied with the pranks of the ambitious Ned, but as they reached a long stretch of country road the horse grew more sedate and at last trotted smoothly on as if a thought of mischief or crankiness had never entered his bay head. What a ride that was! Past yellow wheatfields, beyond which lay the soft, changing colors of the evening sky, through woodsy roads, cool and sweet with ferns, down steep, stony hills and over little bridges!

The late twilight was beginning to deepen when Grant turned the horse's head toward home. Annis was quiet now, and sat look-

ing out along the dusky road. Suddenly she exclaimed, "What is that? A woman, walking and carrying a great, heavy baby!" And, as they came nearer, Ned shied at the figure on the path by the wayside. She was a slender, tired-looking Irish woman with a sleeping child in her arms and a boy of three or four trudging beside her.

"O, isn't the baby too heavy for you?" asked Annis, compassionately, "how far are you going?"

"He is jist that," said the little woman, answering both questions at once, "and I'm a-walkin' to me cousin's in the village, mem—she's Mary Finnegan; Mike and me don't mind the walk, but the baby's a load, twenty-two pounds and a half, mem, and only six month's old."

Annis looked at Hollowell and said, quietly, "I can carry the baby." He glanced at her dainty dress, then at the little Irish face and dusty garments of the sleeping cherub. He also saw the tired look of the mother and the sweet sympathy in the face of his "conservatory flower." Restraining the unwilling Ned with one hand, he reached out the other for the baby, explaining Annis's offer at the same time. A sharp scrutiny of her new acquaintances seemed to satisfy the woman, and, with "The Lord bless you, miss," she delivered up her burden.

"I know Mary Finnegan, and will leave the baby there," said Annis, and the ark moved on, followed by grateful benedictions.

The little urchin slept peacefully in his new quarters, seemingly plunged into yet deeper slumbers by the steady, soothing jog. They had gone only a short distance when they came to the railroad bridge, a high trestle which crossed the road about three miles from the village, and were only fairly out from under it when, with a shrill whistle, the evening express dashed by, almost over their heads. With a terrified snort Ned bounded straight up, and then flew along the road, regardless of the expostulatory creaks wrenched from the venerable carriage. Grant held manfully to the reins and Annis faithfully to the baby, who, strange to say, slept on in blissful unconcern.

By dint of much talking and considerable outlay of muscle our hero was beginning to feel himself master of the situation when crash! splinter!—bang!—the long suffering ark had reached its latter end. It went to pieces

All at once, and nothing first,
Just as bubbles do when they burst.

On Hollowell's side the wheel was off, consequently Annis and her precious charge were plunged uncompromisingly into his arms. The astonished baby, thus rudely disturbed, added to the dramatic situation by a truly Hibernian yell. Poor Ned, frantic from these repeated attacks on his nerves, was fairly lifted from the ground by a desperate pull from Hollowell and the next instant the three latest occupants of the ark tumbled in a confused heap into the road together. Rolling Mike's baby brother into a safe place, Annis sprang up and grasped the reins, putting her small white hands next to those of Hollowell.

"I'm not hurt," she said, "let me help you hold him."

Cool and sweet as ever she looked, though her hat was in the road and one of her mus-

lin sleeves was badly torn, showing her round white arm. With a sudden thought she went to Ned's head—Grant still holding him by main force—and with patting and coaxing and soothing words she soon had him standing quietly as she held him by the bridle. Hollowell's arms were very tired and his face and hands dusty, but as he declared he was "not even damaged." He took her place at the horse's head, while she picked up and quieted the baby. At last the ludicrous side of the scene struck them and a hearty laugh relieved them both.

"How ever shall we get home?" queried Hollowell. "If it wasn't for that youngster"—and he glanced ruefully at the weighty infant of six months, who was now staring about contentedly from her arms. "We might leave him by the road," he suggested, stopping short at an indignant glance from Annis.

"I'll never leave the baby," she declared. "You couldn't ride Ned, I suppose," he ventured, with such a comical air of despair that she laughed again.

"No, indeed," she said, "but if that poor little woman could walk five miles and carry this baby I can walk two."

Grant looked at her a minute with a peculiar expression, then without a word began to take the horse from the carriage. Coming to her he lifted the baby in his arms.

"Can you lead Ned?" he asked, in a voice which was a mixture of gentleness and fun. His eyes were shining now with something that was not altogether excitement. In his inmost soul he was fervently blessing the ark, Ned and the baby, for had they not, in their united capacity, revealed to him the practical, self-reliant, tender-hearted woman who lived in the person of Annis Strong? He accepted the experience of the past hour as an object lesson, and the hope sprang up in his heart that one who could meet undaunted such an unheard of and complicated emergency would not quail before a life of earnestness or even of heroism.

Annis was watching a distant figure, which, as it approached, divided itself into two, and proved to be Mike and his mother. The poor woman was in great distress, as she had witnessed Ned's flight from the railroad and was prepared to find only the mangled remains of her youngest. "The saints be praised!" she exclaimed, as she hugged him rejoicingly. "Sure and ye're a lucky lot, barrin' the ould chaise, and that's gone to smithereens! Well, well," glancing slyly from one to the other, "may you niver have a worse smashup than this same," and with this ambiguous parting blessing the small Irish woman passed on, reaching "her cousin, Mary Finnegan," it is to be hoped, in peace and safety.

What further came to pass on that moonlight walk homeward cannot be fully recorded. Certain it is that when the maple-arched street of the village was reached Hollowell walked with his head up, leading Ned with the air of a victorious general. Annis never looked lovelier than when she went in with him to render an account to Mr. Meriden, and neither offered a contradiction when the wise man remarked, with an irrepressible twinkle in his eye: "Well, all things have an end, and I believe the poor old chaise fell in a good cause."

All this happened some time ago. The

ark is stranded now, a melancholy wreck, but its ungainly form and quaint proportions are photographed upon at least two grateful hearts. Far from the quiet village of my story, in the new, rough, Western country, a brave man and woman are putting their lives into earnest work for their Lord and Master. The miners and pioneers, the lonely, hard-worked women and the barefooted children love them; they are all in all to each other and they are very happy. The little home on the edge of the prairie is as inviting and tasteful as Annis's hands can make it, and hanging over the writing-desk in the cozy sitting-room, made by Grant from memory and ingeniously framed in oak, is a water-color sketch of Mr. Meriden's ark.

AN HONEST OLD JANITRESS.

One of the oldest servants in the employ of the United States Government is an aged negress, Sophia Holmes, who serves as janitress in the Treasury building. The story of her life is quite romantic. Her husband, a slave, accompanied his master to the war as a body servant and when the master was killed the negro seized his rifle, mounted his horse and led the column on to victory. The black man's body was riddled with bullets and he died within two months, leaving Sophia with two children to support. Prominent men in Washington secured work for her among the women who were called "Uncle Sam's scrub brigade," she being assigned to the Treasury building. One night when sweeping she found a box packed with bank notes that had been overlooked in locking up the vaults at the end of the day's work. She trembled with excitement, knowing that the contents of the box must be exceedingly valuable, and did not dare to go home to her children. Evening came on, midnight passed and at two o'clock in the morning the old woman was startled by hearing General Spinner going to his office. He had a dream that something was wrong at the Treasury and was so restless that he arose and went down to the building. Sophia followed him, told her story and was kept a prisoner until the money was counted. The box contained \$180,000. Then she was sent home in General Spinner's carriage and was afterwards rewarded with a position for life. When asked if she was not tempted to take some of the notes she said, proudly, "I'd rather leave my children the legacy of a white soul than all the gold and bank notes the Treasury ever held."

LAPLANDERS AT THE FAIR.

The warm weather is rather severe on the persons and animals whose home is in the Arctic regions and arrangements are being made at Chicago to have a space flooded with artificial snow for their comfort. There are twenty-four Laplanders there, led by a sort of self-constituted chief called King Bull, who claims to be 112 years old. He is accompanied by a son, aged ninety, and by numerous other descendants through seven generations, the youngest being a child of two years. Leaving out the baby it is said to be hardly possible to distinguish any difference in the ages of this singular group because they are so muffled in their reindeer skin clothes

Their buildings, in their little village in the Midway Plaisance, are also made of reindeer skin and painted with the Norwegian colors, blue and yellow. The reindeer park is a great attraction, especially when the gentle creatures are harnessed to the sledges and driven around in true Lapland style.

FOURTH OF JULY IN ATHENS.

One of the sights in Athens to delight an American heart is the waving of the stars and stripes from the top of the Acropolis every Fourth of July. This graceful courtesy is rendered as a token of gratitude to the United States for the sympathy shown to the Greeks when they were struggling to throw off the Turkish yoke. A mass meeting was held in New York City Jan. 6, 1827, when the story of the Grecian sufferings was told and the sum of \$50,000 raised in their behalf. The people were in a starving condition and three vessels were fitted out with supplies and sent to their relief. On April 6, 1829, they attained their independence and this year, on the anniversary of that date, the Greek Society of New York was given permission to unfurl its flag from the City Hall. This interchange of courtesies marks a wonderful advance in the growth of friendly feeling among nations since our first Independence Day.

The Maligned Baby.—"Politics are decidedly mixed in our family," said Mr. Jungpapp. "My wife is a Democrat, I am a Republican and the baby, as near as I can make out, is a calamity howler."

In Ruts.

Many people keep right on year after year using the same old baking powder, not realizing that now-a-days there is something better and healthier than alum or ammonia mixtures.

Quick people know Cleveland's baking powder is up with the age; that it does not contain a particle of alum or ammonia, and is better than any such compound can possibly be.

Cleveland's Baking Powder.
It's pure and sure.

Face blemishes are unnatural. A smooth skin, free from pimples or oiliness, is a charm.

Comfort Powder

is a marvelous skin healer. It positively cures

Eczema, Itching,
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A Chafing Baby, Tender Feet,
Irritation under Truss.

It ensures a Clear Complexion.

Send 4c. in stamps for sample. Sold by druggists. Price, 50 cts. per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.

COMFORT SOAP, the Best Baby Soap, 25 cts. a cake.

CONVERSATION CORNER.

R is a troublous letter to pronounce—or would be if we took the trouble to pronounce it properly. We notice, probably with a smile, when the Western boy gives the letter a full sound in or-der and garden and sharp, when the Southern negro refers to what happened "befo' the wah," or when Hang Chang, the laundryman, changes it to I, as in *Melican*, but are apparently unaware that we ourselves, here in the "six Eastern States," pronounce it improperly. Hear what a teacher in the very heart of New England, and, as I judge by her name, herself a Yankee of the Yankees, has to say about it:

Some time ago you wrote in the Corner about the dropping of the letter **r**, so common in New England. I wish the N. E. Cornerers would see if anything can be done about correcting this. Can we sound the **r** without getting that excessive roll of the letter which one hears in the West? The old remedy, that of repeating the sentence, "The rough rock roars," etc., seems to me to be nearly useless, because we sound the **r**'s at the beginning of words tolerably well, and there is scarcely a word in the quotation which has an **r** anywhere else. Do the Cornerers know that the trouble is all in the tip of the tongue? If they will pronounce a word that begins with **r** and carefully watch the tongue with the mind's eye they will find that the tip of the tongue curves up to the roof of the mouth. It ought to do this when we end such words as *far, jar, tar*, etc. But I suppose genuine N. E. Cornerers will find the tip of the tongue resting against the lower teeth when such words are pronounced. I have a friend who insists that the **r** should in many cases be silent. I confess that I cannot sound the **r**'s in Cornerer and make it very euphonious.

This reminds me that I have had in the box for two or three years two or three letters from a gentleman in West Virginia about this very matter; now that **R** stands at the head of our column I will read rapidly a part of his reasonable remarks:

Dear Mr. Martin: I enjoy reading your Corner and am especially interested in the subject recently taken up of local mispronunciations. Would that some power could show the people of this part of the country their errors in turning short vowel sounds into short **u**, as *offus* for office, *habut* for habit, etc. The great difficulty is to hear ourselves as others hear us! . . . You New England people do not fail on the initial **r** of a word or syllable, but you all omit the **r** where it comes after a vowel or is the final letter. In the words *order, corner, warrior*, which you gave, you need particularly to look out for the **r**'s in the first syllable. The trouble is generally the mistaking of a changed and lengthened vowel for an **r**. Teachers who wouldn't for the world say "hoss," turn the *o* into broad *a* (as in all) and say *hause cah*, and then, by way of compensation, repeat, "**R** roll on, thou deep and dakk blue ocean, **r** roll!" . . . The Virginian stops with *mo'*, plain and simple, while the Bostonian pronounces it almost precisely like the last syllable of *Sa-moa*. . . . What we each need is accurate, persistent criticism as to these local errors of pronunciation. I have often wished there could be an exchange of places, for a time at least, between Eastern and Middle States teachers. The result would be to perceive and correct errors, rather than acquire them. Very truly yours, w. z.

One thing we can do by ourselves—have a regular review of **r**'s, referring to reliable rules, ready to render and receive reminder and rebuke, and resolved to realize the error and reform the wrong into right!

This brings up a little question in rhetoric which was before us last year and two answers which have been waiting in the box. It concerned the use of the adverb *very*.

I am not sure but that the Flushing girl [Margaret T.] was right in saying "very interested." I think it would pass in good society

in England, where they always say, "very pleased." B.

A professor of rhetoric wrote this: "Very pleased" is condemned by the authorities; see A. S. Hill's *Principles of Rhetoric*, p. 30. But idiomatic use tends sometimes to sanction it. C.

I should think an easy way to decide as to the use of *very* would be to note whether the word with which it is connected is an adjective or verb—*very* can be used alone with the former, not with the latter. The city is *very* large, but was *very much* enlarged by recent additions; the girl had a *very* pleasant teacher, and was *very much* pleased with her; I have a *very* interesting letter from a *very* interesting boy, who is *very much* interested in rats, robins and rhinoceroses!

The Century Dictionary gives many popular words of "slang"—do you think that justifies their use? Meeting a gentleman in a public assembly, two or three days ago, I asked, of course, for his daughters, who have been for some time Corner correspondents. He replied by taking from his pocket a postal card he had just received from one of them and showing me this P. S.:

I made "dead rushes" yesterday and today.

I have swung round my revolving Century cabinet and find that she is supported by both my dictionaries!

Now that we seem to be school children we might as well complete our three **R**'s by a **? in 'rithmetic**. It comes from

TREBIZOND, TURKEY.

Dear Martin: May I, a young Cornerer like yourself, propose a problem for my fellow-Cornerers? The United States Government is now buying 4,500,000 ounces of silver every month. (I hope it will not longer keep up the ruinous habit.) An American newspaper says this is equal to six tons a day. Is this statement correct? And if silver is weighed by troy weight, as the arithmetics say it should be, how do we get *tons*, which belong to avoirdupois weight? Yours sincerely, r.

Try that in your long vacation (which must begin this week or next) and report result of your researches in "Reduction."

Here is another **R**, a letter about Rome, written by one of our members, who, after roaming about during a whole year's vacation, is now on his homeward voyage. (His dollar-fish has been quietly lying on my table—a fish out of water—while he has been navigating all the great oceans of the world!)

FLORENCE, ITALY.

Dear Mr. Martin: We have just been in Rome and I want to tell you about the Roman Forum. We saw it first from the Capitoline Hill. Right at the foot of the hill, almost in the rock, is the Temple of Concord, which means the temple of peace. The best preserved of all the buildings is the Arch of Septimius Severus. The *Via Sacra* went through this arch and we can still see parts of it. One corner of the Temple of Vespasian is still standing, with a pillar on each side. Eight large stone columns are left from the Temple of Saturn. Almost in the center of the Forum is the Column of Phocas. This was built later than all of the others and I think there used to be a statue on it. All over the ground are statues and stone columns broken to pieces. At the other end of the Forum are the Arches of Titus and of Constantine, and off in the distance we could see the Coliseum, but I have not time to tell you about our visit there now. Yours truly, EUGENE C.

This must have been very helpful to a boy who is studying Roman history, but I wonder if Eugene, although he's been 'mid pleasures and palaces of ancient Rome, will not be glad to see once more the "gilded dome" and shout aloud,

There's no place like home!

Rah-rah-rah, rah-rah-rah, rah-rah-rah—Vacation! MR. MARTIN.



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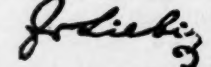
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The Sunday School.

LESSON FOR JULY 9.

Acts 16: 19-34.

PAUL AT PHILIPPI.

BY REV. A. E. DUNNING, D. D.

The gospel nowhere flourishes without meeting opposition, for everywhere it demands that the old nature shall be renounced and the new character assumed of disciples of Jesus Christ. This opposition comes from two classes: those who reject the gospel from religious motives and those who resist it from worldly motives. Of the first class, the Jews, there were too few at Philippi to make any serious opposition, and the three missionaries spent some time undisturbed, daily teaching the little company at the place of prayer. But it was not long before their quiet was broken in upon, and the event with its consequences makes one of the most interesting episodes in the history of the early church. Here is described:

1. *The collision with the money makers.* As at Samaria Satan met the disciples in the person of Simon Magus and at Paphos in Elymas, so now in their first experience on European soil they encountered an evil spirit. Those who would explain away the supernatural might as well turn at once from this lesson; for, if the spirit of divination in the slave girl was not really cast out, if no earthquake came in answer to prayer and if no wonderful change was wrought in the jailer by the Holy Spirit, then there is nothing here worth our attention.

What this evil spirit was in this poor girl I do not know. It was called the spirit of Python, the name of a serpent who, it was said, guarded the oracle of Apollo at Delphi. Like the man with the demon in the synagogue at Capernaum crying out that Jesus was the Holy One of God, so this girl kept calling that these men were "servants of the Most High God, which proclaim unto you the way of salvation." No advantage comes of allowing evil spirits or evil men to introduce missionaries to the heathen. It compromises their character and degrades their message. It is always better for us to go on Christ's errands unheralded than to be announced by those who hate our work. Paul therefore exorcised the evil spirit in the name of Jesus Christ and brought the girl to her right mind.

But this spoiled her as property. No more fortune telling or clairvoyance could be had from her. And she had brought a mint of money to her owners, for she belonged to a company. Of course they at once organized and led an opposition against the preachers of the gospel. Men who are willing to destroy the manhood of others to get money always oppose Christianity, for it sets a higher value on manhood than on any other treasure and earnestly protests against the prostitution of manhood for money.

But the opposers of the gospel pay this tribute to conscience, that they seldom acknowledge the real reason for their opposition. They also, as well as Christians, want to be regarded as benefactors of their race. These money getters arrested Paul and Silas and declared vociferously that they did it from purely patriotic motives. They would show themselves ready to sacrifice anything for the public good. They constituted themselves policemen and dragged those who had deprived them of their gains before the magistrates, but they did not mention the business matter in their charges. They said they were public-spirited Romans and that these Jews were subverting the excellent laws of their beloved country and that they could not stand such an outrage. This roused the mob, which seldom asks what the matter is but only how loud is the noise. The mob roused the magistrates, who seem not to have thought to inquire in particular

what offense was charged but only to reflect the public will, and they ordered the officers to scourge the strangers and at once the officers went about it.

This is the common method of money getters who oppose the gospel, though it cannot often be carried so far. The saloon keeper who sacrifices the manhood of his customer for money does not talk about his trade being spoiled by Christian reformers. But he is eloquent about not having the liberty of his customers interfered with and he boasts of his pure patriotic motives in bringing them, with his fellow-traders, into a political organization which he says will protect their freedom, but which he means shall guard his gains. The managers of the World's Fair urged Congress to make for it an appropriation. Congress granted their request on condition that the "exposition should not be open to the public on the first day of the week, commonly called Sunday." The directors accepted the condition. They made the rule that the exposition should be open every day "except upon the first day of the week, commonly called Sunday," and they took the money from Congress. But they were eager to get money from Sunday admission fees. So they talked eloquently about the toiling masses being shut out from the fair on their only day of liberty, and virtuously said they meant to pay back the money to Congress when all other debts had been settled. But they said nothing about hypocrisy, lying and fraud. Those who want to cheat the public usually ask to be regarded as moral benefactors of the people in whose behalf they fight Christian bigots.

2. *The fruit of suffering.* The missionaries, cruelly bruised and beaten, were hurried to prison. The jailer sympathized with the crowd. He interpreted his orders, as subordinates in office usually do, according to his sympathies. Being commanded to keep the prisoners safe, he thrust them into the deepest dungeon and fastened them by their feet in the stocks. There he had them safe and as miserable as he could make them.

But the jailer had never had such prisoners before. He had shut the Spirit of God into that dungeon without knowing it. Those in whom that Spirit abides cannot be wholly crushed. In the middle of the night Paul and Silas sang psalms and prayed and the other prisoners intently listened. No sermon is more impressive than a suffering saint praising God. Only love and trust can bring songs out of misery, and such songs strangely touch the heart.

But God had other ways for making this sermon effective. He answered the prayer of Paul and Silas while they sang. With a trembling of the prison to its foundations the doors sprang open, the stocks flew apart and the chains of the prisoners fell off. Now the jailer woke and saw the doors all open and his first thought was that his life was forfeited, and he was about to take it then and there, for Roman law held the keeper of prisoners responsible for their safety with his own life. Great must have been his astonishment when he heard Paul's voice assuring him, "We are all here." It gave him back his life again and he owed it to those prisoners whom he had abused.

His sense of a supernatural presence was roused. His sense of gratitude was stirred. He knew that these men had preached salvation. By their voluntarily remaining in the prison they had saved his life. They evidently had on their side the power that could open prison doors which the authority of the strongest nation in the world had closed. With these mingled feelings he hurried into the dungeon, fell at the feet of his prisoners and besought them to tell him how to get the salvation they had preached. The gospel seldom wins by argument, far oftener by that personal power which draws unbelievers to

honor and trust disciples. Paul and Silas had no influence over the jailer till they had suffered at his hands and had shown themselves ready to suffer further for his sake. He knew little, perhaps nothing, of Jesus Christ. But he had learned something of Paul through his suffering and Paul knew how to use the advantage he had gained for his Master. "I take pleasure," he said, "in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake."

The jailer became a disciple of Paul through a sense of personal obligation, and Paul quickly led him to be a disciple of Christ. Paul got in the prison what he went to Philippi to get, and the suffering he endured was only an incident in his success. He got an audience for the gospel, an entire Roman household, and he preached it so effectively that they were converted and all were baptized that night. Among the evidences that the jailer really believed on Jesus Christ was his kindness to those who preached to him salvation. A few hours before he had driven them into a dungeon and thrust their feet into the stocks. Now he led them into his own house, washed their bleeding backs and set food before them. Believing on Christ gave him a new disposition toward men. It filled him and his whole house with joy.

We who follow Christ have still the same gospel to preach—"Believe on the Lord Jesus and thou shalt be saved." We may still extend the promise further than to the individual, and assure him that God honors the family and will save the believer's children if he consecrates them to God—"thou and thy house."

What loving and lasting ties are created by sacrificing for others to win them to Christ! Paul stayed not very long at Philippi. The authorities asked him to leave the city as soon as they had released him from prison. But he left much of his heart there. To no one did he send a more tender letter than to the Philippians. "I have you in my heart," he said. "God is my witness how I long after you all." Was not the jailer's household then in his mind? And they responded royally to his love. He wrote to them: "No church had fellowship with me in the matter of giving and receiving, but ye only. . . . The things that came from you an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. . . . And my God shall fulfill every need of yours." Perhaps the choicest lesson for Christians to learn from Paul's experience at Philippi is the rich rewards that come from suffering for Christ's sake in behalf of others bring them to Him.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHERLOCK.

Draw again the map of Asia Minor and Greece. Let some child place the paper ship used last Sunday at Troas and show the route of Paul across the sea to Macedonia. Call on another to locate Philippi and to tell what happened here on the first Sabbath after Paul arrived. Why had Paul come to this country? What had he brought the people? Repeat the Golden Text here: "Believe on the Lord Jesus Christ and thou shalt be saved." Would not you think the sailors on the lonely island very foolish if they refused to be rescued by the friendly steamer? There were some people in Philippi just as foolish as this. They would not hear the Word of God themselves and they did not wish others to hear it. Describe the disturbance in the market place and tell of the imprisonment of the apostles. Paul and Silas had come to rescue, to help, the people of this country. Could they be hurt themselves? Do you think prison walls or chains could harm them? No, for their thoughts were always of their Master, and He could be with them just the same in prisons.

Draw a dark prison wall and over it draw with yellow crayon a bar of music. The love of God can give songs in the night. At midnight Paul and Silas were praying and singing praises to God. You see they could make a prison into a prayer meeting, because God is everywhere. But these helpers were not to be bound in prison, because they were sent to save others. God brought them out of the prison. Perhaps He had let them come here in order to tell the jailer and the poor prisoners of the way of life. (Make flashes of light on the wall with yellow crayon and give the incident of the jailer and his great question. Repeat the Golden Text again for the answer.) There had been songs in the prison and now there were songs in the house of the jailer, for he rejoiced, believing in God with all his house. Do you see how wonderfully Paul is answering the call for help? How many are already saved in this town of Philippi? And isn't there joy in believing?

THE CHURCH PRAYER MEETING.

Topic, July 2-8. Watching for Souls. Ezek. 3: 16-21; Acts 20: 25-27; Heb. 13: 17. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 9-15. How to Meet Trouble. Acts 16: 23-25; 2 Cor. 7: 3-7.

To undertake to give specific advice on such a subject would be as useless as it would be presumptuous. It is something like sitting down in cold blood and planning to a nicety what you would do in case a burglar entered the house, or fire broke out, or a serious accident happened at your side. Generally the persons who thus forecast precisely what they will do at a given emergency either never encounter it, or else when it does come forget entirely the recipes so snugly packed away in their minds, or do precisely opposite what they had intended. In this matter of trouble, for instance, so much depends on the temperament and condition of the individual. The wise physician sends one type of patient to Colorado, another to Europe. To stand up bravely against a trial or temptation may be the only manly course possible today, while tomorrow it may be no less courageous to turn from it and flee. Then, too, people differ in their estimation of what trouble is. The things which we in childhood termed troubles seem to us now trifles light as air, and we wonder how we could have shed a tear over a broken toy or a lost jackknife. How often you hear it said, "If I had nothing more to worry me than so-and-so I shouldn't go around as he does with a long face." The fact is there is a deal more of patient, quiet, heroic endurance of trial in the world than we are inclined to credit our fellow-beings with.

Most young people do not need to be urged not to borrow trouble. Unless there is a strain of pessimism in their make-up they are apt to be buoyant and hopeful and to think that the world is bright and fair. This feeling is especially strong on graduation day. So if they need any counsel it is to make a place for trouble in their scheme of life, for no one becomes serious and earnest until he realizes that life is not one prolonged June day, that there are care and pain and sorrow and loss in the world—if not in his world at least in a world that lies so close to him that he ought not to be ignorant of its existence or indifferent to its mute appeal to his fresh and vigorous powers.

The realization of this will come soon enough, perhaps, but it is better to have some inkling of it in advance. When it is understood, as it only can be thoroughly under-

stood by personal experience, the danger is that one will pass to the other extreme and think his trouble greater than that of the ordinary man. An antidote to this mistake is at hand in the opportunity to compare our troubles with those of other persons. We are more loath to do this than we are to compare our privileges and possessions with those of our neighbors, usually to the consequent excitement of our envy and covetousness. It is a good plan, too, lest a single chastisement should obscure the multitude of God's mercies, to contrast our personal trials with our personal blessings. After all, the only way to meet trouble is to meet it as it comes, turning to God every time for aid, relying on the best discernment which He gives at the time to decide as to the exact course which we shall pursue. We learn to live by living and by going to school daily to Christ.

Parallel verses: 1 Chron. 22: 14; 2 Chron. 15: 3, 4; Job 5: 7; 30: 25; 34: 29; Ps. 22: 11; 27: 5; 31: 7; 34: 7; 37: 39; 46: 1; 60: 11; 104: 29; 107: 23-31; 138: 7; Prov. 21: 23; Lev. 10: 41, 42; John 11: 33, 34; 1 Cor. 4: 11, 12; 2 Cor. 1: 3-5; 12: 9, 10; Gal. 6: 2; James 1: 2-4; 1 Pet. 3: 14; 2 Tim. 3: 10-12.

PROGRESS OF THE KINGDOM.

NEW AFRICAN DISCOVERIES.

Two exploration parties sent out from Belgium have recently returned, bringing tidings which will greatly increase our knowledge of the geography of the African interior. The Delcommune and the Bia expeditions have spent three years in traveling over the vast region of the Congo head waters in the southeastern part of Congo Free State. The most conspicuous of these explorers and the leading traveler in the Congo basin is Alexandre Delcommune who, though only thirty-eight years old, has had a long African career, having navigated as far as possible nearly every river in this basin and traveled many hundreds of miles across the country. In the course of this last journey he has connected the itineraries of several noted explorers and has traversed the immense region west and southwest of Lake Tanganyika which three years ago was largely unknown. Most important of all he has settled the question of the headwaters of the Congo. For some time it has been disputed which of two rivers, the Luapula or Lualaba, may be called the real head waters. Delcommune now positively declares that the Congo issues from the highlands extending from the shores of the southern extremity to the far north of Lake Tanganyika and forms in this region a river called the Chambesi. This in turn empties into the Luapula River, the outlet of Lake Bangweulu. It is some miles below that the Lualaba, the second great Congo tributary, joins the main river, so the Luapula is proved to be the real Congo. For years Lake Landji has appeared on the maps as the gathering ground of all the head waters of this great river, on the authority of the Arabs. Delcommune says, however, that he could find no trace of it and is confident that it does not exist. If he is right another error in African geography will be rectified.

The Bia expedition followed the water courses to a greater extent. Among the interesting discoveries is reported a tribe of curious cave dwellers, whose homes are excavated in almost vertical cliffs 1,200 feet in height. It was this party which carried the presents of the Royal Geographical Society to Livingstone's African friends. It is at great cost of life that these expeditions have been made. Scores of men died of starvation and Captain Bia did not live to complete his splendid work. Missionaries welcome all increase of information in regard to the climate, peoples and resources of these unknown re-

gions. Such expeditions are the first necessary steps in advancing the day when Africa shall be won for Christ.

OUR OWN WORK AND WORKERS.

The *Missionary Herald* for July contains papers from a Spanish pastor and a Bohemian lawyer. Each writer gives a sketch of the work of the A. B. C. F. M. in his own country and both articles abound in expressions of gratitude to our board and hopefulness for the future. There is also a brief statement by a Bohemian pastor. These papers constitute the first of a series prepared for the *Herald* by educated native Christians in countries where the American Board has missions. It will be interesting to look at the work through the eyes of our foreign brethren, and we may well imbibing something of their earnest spirit of aggressiveness.

Those who are doubtful whether the churches of the West are bearing their full share of the financial burden and advancing toward self-support as they should would do well to note the record of the California churches for the past year. Next to Massachusetts, Connecticut and Rhode Island, which are in the advance guard of all the States in their home missionary gifts per member, stands California, which has contributed to the A. H. M. S. an average of \$1.13 per member. Three other home missionary States follow in the lead of other Eastern and Middle States. The contributions of six home missionary States averaged last year ninety-four cents per member, while the average home missionary gift in the six New England States was but ninety-nine cents per member, hardly an appreciable difference.

THE WORLD AROUND.

Illustrative of the ordinary aspects of the life of natives in Central Africa, an instructive exhibition has been opened in Pall Mall, London, under the patronage of the London Missionary Society, the Anti-Slavery Society, the Royal Geographical Society and others. The arrangement of the exhibition was in the hands of Mr. E. C. Hore, who spent several years in the heart of Africa, mostly in the neighborhood of Lake Tanganyika. Exhibits embrace models of African villages, women working in the fields or at the loom, men making iron instruments at a native forge, model of the lake, canoes and Arab dhows, and caravans of porters, some of whom are traveling to the coast laden with native produce while others are on their way to the interior with bales of European goods. Native huts in miniature are represented, supplemented by a collection of articles of native manufacture. With the aid of the descriptive catalogue the exhibition will afford a valuable object lesson of native life and possibilities in darkest Africa.

Though there are about thirty missionary societies represented in Japan, the native Christians nearly all belong in five denominations. Of the 35,534 members of Protestant churches 11,190 are Presbyterians, 10,760 Congregationalists, 7,089 Methodists, 4,366 Episcopalians, 1,761 Baptists, and in all other denominations 368. If Presbyterians and Congregationalists had united in one body, as was proposed a few years ago, they would have included the majority of all the Christians in the country. The growth of Christianity has been very remarkable in Japan. The first Protestant missionary went there in 1859. The first convert was made in 1864. The first church of ten members was organized in 1872. The total church membership was 4,987 in 1882, while in 1892 it had increased to 35,534. It is probable that more striking developments than have yet been seen are not far in the future of this wonderful country, but, whatever happens, Christianity is fairly rooted in its soil and is sure to grow.

Literature.

BOOK REVIEWS.

THE SECOND CHURCH IN HARTFORD.

Dr. E. P. Parker's history of this church of which he has been the efficient and honored pastor for an entire human generation is one of the best works of its sort. The church is more than two hundred and twenty-three years old, having been organized on Feb. 22, 1773. The story of the division in the still more ancient First Church, due to differences of opinion about points in ecclesiastical theory and practice and also, evidently, to the personal characteristics of Rev. Mr. Stone, the Teaching Elder, and others, is related with clearness and fairness and with sufficient fullness. Apparently the seceders from the original church, who formed the Second Church, had ample justification, and the account of their experiences is of peculiar interest to the student of New England church history. Dr. Parker naturally has used the chronological method in general, describing each successive pastor and his pastorate in order, but without being fettered by it unpleasantly.

The dearth of early documents has hampered him somewhat, yet enough records have been preserved to shape a connected, reasonably rich and very valuable narrative. The church and its congregation appear to have included from the first representatives of many leading Hartford families, and to have sustained a close, and at times, an influential relation to the ecclesiastical and other important movements of the successive generations. When it was organized the famous Halfway Covenant was in common use and the story of the detrimental influence and ultimate abandonment of this expedient is told impressively. Incidentally the drawing up of the Saybrook Platform and the legal establishment of the Congregational churches are described instructively, and so also are the revivals which followed Whitefield's preaching, the gradual formation of additional Congregational churches and of churches of other Christian forms of faith.

One of the best features of the volume is its descriptions of the different pastors. These are very clear and graphic and convey in each case what evidently is a good idea of the subject. The work of each is portrayed with cordial respect and sympathy but with discrimination and good taste. Portraits of nearly all also are supplied. Moreover the reader cannot fail to receive truthful and welcome impressions of a number of the great divines of Connecticut's past, such as Dr. Nathan Strong, Dr. Horace Bushnell and Dr. Joel Hawes, who never were pastors of the Second Church. The features and customs of social life also receive appreciative notice, and all these different elements of the volume are handled so skillfully alike in themselves and in their mutual relations, that the volume is much more than ordinarily interesting.

It is noticeable that special attention is paid to the progress which has been made in the quality of church music during the period covered by the career of this church, and it would be an injustice to Dr. Parker not to point out, more plainly than his pages indicate it, that a very important part of this progress, as well as of that made in the

direction of other enrichments of the services of divine worship, not only has been made since he became the pastor of the church but also is well known to have been due to his personal efforts. Among other reforms the original, and most excellent, covenant of the church has been readopted. The Nicene Creed, the Declaration of Faith adopted by the National Council of 1865 and the Apostles' Creed also have been substituted for the articles of faith used for some time previous to 1874, assent to the Apostles' Creed alone being required of candidates for membership.

The volume is illustrated pleasantly and contains an appendix in which are some of the original papers about the controversy in 1656-59, which brought about the organization of this church; another having a list of pastors, etc.; and a third a catalogue of early members—from 1670 to 1731—and one of baptisms, marriages and deaths, which never before has been printed. It is well indexed and handsomely printed. [Belknap & Warfield. \$3.00.]

THE GOSPEL OF PAUL.

In this volume Prof. C. C. Everett has undertaken to set forth a new interpretation of the Apostle Paul's teaching, especially in respect to the doctrine of the Atonement. The substance of his position lies in the statement, that Christ was not crucified because He had been "made sin" and had become "accursed" but that He became "sin" and "accursed" by being crucified. It is argued that "the current theory of the manner in which men are justified by the death of Christ derives no support from the significance which had been attached to sacrificial rites either by Gentile or Jew, and further, that this theory derives no support from the history of its genesis and development." It is claimed after an examination of the Old Testament accounts of sacrifices that this does not teach that men's sins are remitted because the moral influence of Christ's death has changed their characters, or because Christ has borne the penalty that was His due. The relation of the crucifixion to the law is put in a new light. The law was given, it is held, first to stir up sin, so as to prompt resistance of it; secondly, to exhibit the sinfulness of sin by manifesting ideal holiness; and probably also, thirdly, to promote the distinctive unity of the Jewish race. But it was given in order to be superseded, and it was honored in being annulled. The author's belief is condensed into a nutshell in the paradox, "The law was given, not that it might be obeyed but that it might be disobeyed."

The primary result of the crucifixion, so far as the Christian was concerned, was not the remission of sins, which was only secondary, but the abolition of the law. "The law having been abolished, the offenses against the law were passed over, for the Christian had become free from its condemnation. Thus, to those who remained loyal to the law, the death of Christ had not the atoning efficacy which it had for Paul and his followers." But, inasmuch as Christ by His crucifixion underwent the curse of the law and became legally polluted, He and His followers were made free of the law by becoming outcasts from it and were made free of the condemnation of the sins which had been committed under the law. Paul

did not believe in or teach a vicarious Atonement, and "Christ was, indeed, to him never God."

Professor Everett of course has written reverently and, in spite of some indefinite passages, with general clearness and ability. His argument is scholarly and very ingenious. But it probably will fail to win many adherents, except among persons somewhat predisposed to accept it. The commonly accepted theory of the Atonement does not rest wholly upon Paul's words, and, in our judgment, the author pays too little heed to the words of others, although he discusses some of them. Moreover, this theory was not advanced first by Paul, as the author seems to imply. There is evidence in Acts 2: 38; 4: 10-12, and 5: 30-32, not to mention other and less definite passages, that it was taught and accepted before Paul had been converted. Furthermore, if it were to be admitted that, as Professor Everett holds, Christ was not crucified because He was accused in the eye of the law but was accused because He had been crucified, so that the now prevalent theory would have seemed improbable to the Jewish mind, it still would be only an assumption, after all, to claim that this alleged improbability is enough to neutralize the force of the vicarious theory. It is a trifle compared with such an apparent improbability as that the crucifixion of one being should operate in any manner for the salvation of mankind. Professor Everett needs to go further and to demonstrate that the vicarious theory, whether more or less improbable to the Jews, was not accepted by those who became Christians. We are not satisfied that he has done this.

Moreover, he seems to make the less of more consequence than the greater. If the abolition of the Jewish law were of primary importance in the thought of God concerning the crucifixion and the remission of human sins of only secondary consequence, the Almighty is portrayed as having valued a single small race above mankind as a whole, not merely in having distinguished it for purposes of education and object-teaching, which is true, but in the broadest and deepest sense. But was not the divine selection of a given race made for the sake of mankind rather than for that of the particular people chosen? The argument of the book is not always to the point. It misses its mark sometimes. For instance the author says: "It is further difficult to see how, according to the current theory of Paul's teaching, the Christian could, in any way, have become free of the law. . . . Because at the cost of the blood of Christ men were relieved from the penalty that they most justly had deserved, is that any reason why they should disregard the law against which they had sinned?" It is, because it is a part of the theory in question, as truly as of the author's, not only that men were freed from the penalty of the law by the death of Christ but also that the law itself was abolished.

He forgets that those who differ from him as to the manner in which the crucifixion freed men from the law, do not differ from him in respect to the fact of the consequent abrogation of the law. They hold as earnestly as he teaches that the old law was abolished with all its ordinances and was superseded by the law of love, the fulfill-

ment of the former law. He may claim that they have no logical right to believe thus, but they claim that they have it, and, whether logically or not, they certainly exercise it. It might be replied to him that on his own theory and by his own illustration, the becoming an outcast from the law brought no freedom from obligation to the law. Neither a civil nor a moral law is abrogated by one's becoming an outcast from it and refusing to recognize his obligations to it, and we are informed that an excommunicated Roman Catholic does not therefore stand outside of and apart from the Roman Catholic church, as Professor Everett declares, but still is held to be a member of it, shut out from its privileges and under its severest penalty indeed, yet still on his part under all his former obligation to it. If the Christian be not free from obligation to the law according to the current theory, neither is he according to the substitute therefor which is here offered.

Professor Everett does not seek, however, to belittle the significance of the crucifixion. Without seeing in it as much meaning as most so-called evangelical Christians see, he yet says:

For those who do not have this belief in the divine authority of the Jewish law, or who have not so vivid a sense of this authority, the cross of Christ will still remain the instrument by which Christianity gained possession of the world. The crucifixion will be of interest, not merely as any other martyrdom, but because it was precisely by this form of death that Christ won the victory which brought His gospel to the Gentile world. Thus the cross will still remain the symbol of victory through shame, and will still be seen to be the source of spiritual life to the world. It will thus remain the sign by which the victory over the powers of evil is to be accomplished. [Houghton, Mifflin & Co. \$1.50.]

RELIGIOUS.

Rev. James Macdonald's *Religion and Myth* [Charles Scribner's Sons. Imported. \$2.25], although dealing only briefly with a theme which it would require many volumes to exhaust, is well conceived and well written. It is based upon personal experience and observation as a missionary in Africa and upon extensive reading. It is not so much a collection of new material as a summary of what has been noted already, yet it contains some fresh additions to the stock of knowledge upon its topic. It deals more with African tribes than with others, and attempts to set forth popularly facts connected with prevalent religious observances and social customs. It is comprehensive and instructive. The author does not agree with those who assert that some savage tribes have no religion at all, and seems to make out a good case to the contrary. The chapter on Reforms has impressed us especially by the intelligence and fairness with which some of the problems which arise in the effort to improve degraded peoples are discussed. The book belongs among the better works of its class.

Mr. Henry Wood, in his new work, *Ideal Suggestion through Mental Photography* [Lee & Shepard. \$1.25], has written at somewhat needless length, especially in the earlier portion of the work. But all interested in the many more or less different phases of what is termed "mental healing" will find the book valuable. Its first part contains a careful study of this subject, its second part offers a definite restorative system, formulated for the use of the individ-

ual. The spirit of the work is scientific, candid and temperate, and we should think the proposed system likely to be useful to a certain class of people. Whether the author's belief in the possibility of the employment of hypnotism for base purposes is well founded may be open to question. It certainly seems to be inherently correct, but it is only fair to remember that it is denied emphatically by some experts in relation to the matter. We also cannot help feeling that many persons may be led by the author's system, noble though it is in intent and character, into devoting too much attention to themselves and their feelings. This, however, would be due perhaps to the abuse rather than the use of the suggestions here made.

Psychologists and metaphysicians will find Dr. F. C. Sharp's book, *The Aesthetic Element in Morality* [Macmillan & Co. 75 cents] a work to their taste, although it is too profound for ordinary readers and is not intended for them. It is more than a mere inquiry into the nature of the aesthetic element in character, and it endeavors to define its relation to the general welfare as an end of action, with the purpose of suggesting a satisfactory criterion of right and wrong. The author states his own theory of altruism, discusses the intrinsic worth of character, and offers an analysis of moral beauty, and each is, considered both from the point of view of ideal good and from that of inherent obligation. Not even the divine will, it is argued, can supply us with the foundation for the distinction between right and wrong, which must be found in something that appeals to us as a good. "The ultimate criterion by which we measure out approbation can be supplied by nothing else than our chosen ideal." The volume is eminently able and suggestive, but the type is trying to most eyes. It is clear but somewhat too closely set, and the effect is unsatisfactory.

One hardly knows what to say about Dr. G. M. Gould's book, *The Meaning and the Method of Life* [G. P. Putnam's Sons. \$1.75]. He terms it a search for religion in biology. It is very long and in great need of condensation. It is highly professional and at times technical in language, yet is rhetorical and sometimes almost passionate. The author seems to be an earnest seeker after truth who has published his opinions before they have had time to prove themselves trustworthy and final. He believes in God, reverences Jesus Christ and is certain that men are "the very sons of God." But he regards God—whom he describes by preference as Biologos, life and wisdom blended—as not omnipotent or the creator or ruler of the inorganic universe, but as finite and as struggling to overcome opposing forces in nature. "God is working under difficulties imposed upon Him." Religion is "a progressive educative finding of the Father, rather than any revelation from the Father." God also has not "much, or indeed any, of what we call justice." Dr. Gould's positions are neither logical nor self-consistent, and his occasional descents to contemptuous language about those from whom he differs emphasizes the impression of clumsy and often incoherent crudeness which his volume, in spite of some scholarly and noble qualities, makes upon the reader.

We do not entertain any higher respect for Col. R. G. Ingersoll's candor or logical powers than does Rev. Thomas Mitchell, author of *Conflict of the Nineteenth Century—The Bible and Free Thought* [Universal Book Co. \$2.00]. But we confess to some doubt about the wisdom of devoting a book of 450 or more pages to the annihilation of Colonel Ingersoll's theories. Very few of the people who need it are likely to read it. Many of them, however, might read the substance of it if expressed in a short, popular publication. Moreover, Mr. Mitchell's reasonings do not always seem convincing to us, who are disposed to agree with him and as anxious as he for the victory of truth. The scholarship of the volume certainly is defective at times.—An English clergyman, Rev. W. H. Carnegie, has written a sensible, helpful little book, *Through Conversion to Creed* [Longmans, Green & Co. \$1.00], in which he proves the reasonableness of religious conviction in a calm, candid, friendly manner, which impresses the reader favorably in respect to both his ability and his spirit. It is a book which many will find practically valuable and it is short and agreeably written.

STORIES.

Another of Mr. J. R. Musick's series of Columbian novels is *The Witch of Salem* [Funk & Wagnalls. \$1.50]. It deals primarily with the Salem witchcraft episode, but considerable American history of a more general character, and relating to New York, Pennsylvania and several of the Southern States, is introduced, to the serious detriment of the unity and impressiveness of the story, which narrative also is unnatural in other respects as well as occasionally lurid in style. It is certainly questionable whether the author has not overdraw the villainy of Parris. Mr. Musick does not portray him as himself deluded to some extent, but as deliberately using and augmenting the delusions of others for his own revengeful purposes. Whatever the truth may have been, there is no doubt that Mr. Musick has made again the often corrected blunder of confusing the Pilgrims with the Puritans. The Pilgrim Fathers did not name Salem, or choose that place as their habitation, as he declares. They lived at Plymouth and the Puritans, an entirely distinct colony, settled and named Salem. Furthermore, he is equally at fault when he says that "The Pilgrims and Puritans . . . banished Roger Williams and persecuted other religious sects." This is true of the Puritans—although they banished Williams on political grounds rather than religious—but neither charge is true of the Pilgrims. They did not banish Williams but made him welcome among them for two years, although disagreeing with his peculiar opinions. They never persecuted any sect or any individual for religious or any other differences of opinion. Mr. Musick's ready acceptance and reiteration of the traditional charges of somber sanctimoniousness against the Puritans also illustrate his credulousness, and, in general, it must be said that he does not appreciate the importance of discriminating and conscientious study of the authorities as a qualification for historical writing.

The Love Affairs of an Old Maid [Harper & Bros. \$1.25], by Lilian Bell, is a unique

little book. It is rich in that insight into character which only long and shrewd observation of human life affords and in a delicacy and tenderness of sympathy which do not coexist with such penetration as often as could be wished. Half a dozen love affairs and family histories are blended into the story of the book, the real heroine acting the part of looker-on and general confidante and good angel. It exhibits considerable literary skill as well as psychological acuteness and practical good sense.—Anna E. King's new book, *Brown's Retreat and Other Stories* [Roberts Bros. \$1.00], is a capital book for the summer. It is light, sketchy, breezy, just the thing for entertainment, yet is not weak or trashy. Fun and soberness and now and then real pathos blend and the stories are so unlike one another that the reader's zest is quickened continually. Certainly this is one of the most enjoyable volumes of short stories of the current season.

MISCELLANEOUS.

A new "library" is started. It is that of Economics and Politics, and Dr. R. T. Ely is its editor and Messrs. T. Y. Crowell & Co. its publisher. The first volume, *The Independent Treasury of the United States* [\$1.50] is by Mr. David Kinley. It is a thoroughgoing, impartial and sensible treatise, which studies the history of the subject carefully and comes to the conclusion that there is a better system than that of the Sub-Treasury now operative among us, certain undeniable evils inherent in which he points out, and that the national banking system should be modified in some important particulars and then continued. The book will interest financiers especially of course but many others will find it abundantly worth study. Its suggestions seem to be self-consistent, practicable, and judicious.

Four addresses by Henry Irving, one on *The Stage as it is*, one on *Four Great Actors*, and two on *The Art of Acting*, form a neat volume entitled *The Drama* [Tait, Sons & Co. \$1.25]. Whistler, the brilliant though eccentric artist, has supplied the frontispiece. Mr. Irving goes over similar ground to some extent in each of these essays, but each also has individuality, and they are so sensible, so suggestive and so graceful that the result is a most agreeable volume. It is printed and bound with the invariable good taste of its publishers.

There is not much to be said about Mr. R. S. Dement's dramatic poem, *Napoleon* [Knight, Leonard & Co. \$1.50]. It does not stir one's pulses in the least and on the other hand there is not much fault to be found with it. If the lines were run together instead of each below its predecessor, and if some contractions and transpositions were altered, probably it would not occur to anybody hearing it read that it is intended for poetry. It lacks interest throughout.

NOTES.

—The fourth volume of Prof. J. B. McMaster's *History of the People of the United States* is so nearly written that it may be expected to appear next autumn.

—Denmark is the latest country, the seventh thus far, to fall into line by complying with the stipulations necessary to establish mutual copyright with the United States.

—The *Publishers' Weekly* states that the

city of Pekin, China, contains the newspaper which has the largest circulation in the world. It does not add, however, either the name of the journal in question or the amount of its circulation.

—The English copyright law does not protect a novelist from theatrical adapters. Mrs. Henry Wood, author of *East Lynne*, a story upon which many dramas have been founded, never has received a penny of royalty from any one of them.

—The late George William Curtis's story, *Prue and I*, continues to be so much in demand that Mrs. Curtis has just founded a scholarship at the Staten Island Academy near her residence with the profits accruing to her from the last edition.

—The Pope has ordered a copy of *The Church in the Roman Empire before 170, A. D.*, by Professor Ramsay, of Aberdeen University, to be added to the reference library of the Vatican, and has caused a gold medal to be given to the author. This is an unusual reception of a Protestant book.

—One of the most interesting features of the Children's Building at the World's Fair is stated to be the representative children's library, made up of volumes contributed by the most distinguished modern writers for children, and containing their portraits and autographs as well as their books.

—Perhaps the most eminent living expert in Indian art, i. e., the art of India, is Mr. J. L. Kipling, the father of Rudyard Kipling, the author. Mr. Kipling has been principal of the Mayo School of Industrial Art at Lahore and has contributed architectural designs which have beautified various Indian cities.

—An interesting decision has just been rendered in England. Mr. W. A. MacDonald submitted a manuscript to the editors of the *National Review*. In due time he received a "proof" of it with a request to correct it. As the article did not appear in the magazine he wrote complaining of the delay, whereupon the article was returned to him. He sued the magazine on the ground that putting his article into type was virtually accepting it. Testimony was introduced that the article never had been accepted formally, and that the practice of "setting up" articles, so that the editor may judge them more easily, is not uncommon. But the court gave Mr. MacDonald his case with fifty-five dollars and costs to comfort him further.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.
COMMON FOLKS' RELIGION. By Rev. L. A. Banks. pp. 343. \$1.50.

BETHIA WRAY'S NEW NAME. By Amanda M. Douglas. pp. 405. \$1.50.

Cong. S. S. & Pub. Society. Boston.
TWO VOLUNTEER MISSIONARIES AMONG THE DAKOTAS. By S. W. Pond, Jr. pp. 278. \$1.25.

D. Appleton & Co. New York.
MANY INVENTIONS. By Rudyard Kipling. pp. 427. \$1.50.

APPLETON'S GUIDE-BOOK TO ALASKA. By Eliza R. Scidmore. pp. 186. \$1.25.

NEGATIVE BENEFICENCE AND POSITIVE BENEFICENCE. By Herbert Spencer. pp. 483. \$1.25.

QUESTIONS AT ISSUE. By Edmund Gosse. pp. 333. \$2.50.

THE SIMPLE ADVENTURES OF A MEMSAHIB. By Sara J. Duncan. pp. 311. \$1.50.

G. P. Putnam's Sons. New York.
THE EMPIRE OF THE TSARS AND THE RUSSIANS. By Anatole Leroy-Beaulieu. pp. 588. \$3.00.

PHINOTON SKETCHES. By G. K. Wallace. pp. 200. \$2.00.

LORENZO DE' MEDICI. By Edith Carpenter. pp. 216. \$1.00.

A CONFLICT OF EVIDENCE. By Rodrigues Ottelegui. pp. 347. \$1.00.

TASKS BY TWILIGHT. By Abbot Kinney. pp. 211. \$1.00.

Harper & Bros. New York.
HEATHER AND SNOW. By George MacDonald. pp. 281. \$1.25.

EVERYBODY'S BOOK OF CORRECT CONDUCT. By Lady M. Collis and M. French-Sheldon. pp. 183. 75 cents.

JUDITH SHAKESPEARE. By William Black. pp. 376. 80 cents.

THE DECISION OF THE COURT. By Brander Matthews. pp. 60. 50 cents.

Charles Scribner's Sons. New York.
WORDS TO YOUNG CHRISTIANS. By Rev. G. E. Troup. pp. 251. \$1.75.

E. P. Dutton & Co. New York.
DOROTHY THE PURITAN. By Augusta C. Watson. pp. 341. \$1.00.

Cassell Publishing Co. New York.
FRIENDS IN EXILE. By Lloyd Bryce. pp. 301. \$1.00.

J. R. Lippincott Co. Philadelphia.
FOUND WANTING. By Mrs. Alexander. pp. 319. \$1.00.

B. Griffith. Philadelphia.
MARRIED LIFE. Arranged by Mrs. Dora E. W. Spratt. pp. 61. 75 cents.

American New Church Tract and Publication Society. Philadelphia.
SCRIPTURE TESTIMONY CONCERNING THE OTHER WORLD. By Rev. James Reed. pp. 81. 40 cents.

John H. Dadmum. Philadelphia.
SPIRITUALISM EXAMINED AND REFUTED. By Rev. J. H. Dadmum. pp. 468. \$1.50.

PAPER COVERS.

Cong. S. S. & Pub. Society. Boston.
WHEATON VESPER SERVICES. Nos. 6-12. By Rev. C. H. Hubbard. pp. 10 each. \$2.50 per hundred.

Charles G. Chase. 10 Central St., Boston.
THAT OLD MAN AND HIS DREAM. By C. G. Chase. pp. 30. 50 cents.

G. P. Putnam's Sons. New York.
PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY. Vol. V. Edited by Rev. S. M. Jackson. pp. 143. \$3.00.

American Academy of Political and Social Science. Philadelphia.
THE THEORY OF FINAL UTILITY IN ITS RELATION TO MONEY AND THE STANDARD OF DEFERRED PAYMENTS. By J. S. Merriam. pp. 20. 25 cents.

The Johns Hopkins Press. Baltimore.
THE CONDITION OF THE WESTERN FARMER. By A. F. Bentley, A. B. pp. 92. \$1.00.

MAGAZINES.

June. BOOKMAN.—COTTAGE HEARTH.—MUSIC REVIEW.—NINETEENTH CENTURY.—PHYSICAL EDUCATION.—FORTNIGHTLY REVIEW.—CHARITIES REVIEW.—HOME AND COUNTRY.—LEND A HAND.—ART JOURNAL.

July. POPULAR SCIENCE MONTHLY.—MISSIONARY REVIEW OF THE WORLD.—FRANK LESLIE'S.—QUIVER.—GODEY'S.

MARIETTA COLLEGE.

Marietta College graduated a class of eighteen this year, the Commencement exercises occurring June 11-15. The program followed the usual order and President Simpson delivered the baccalaureate sermon, while the address before the college Y. M. C. A. was made by Rev. H. T. McEwen of New York.

The increase in the force of instruction and a new arrangement of studies for the future insure more satisfactory results than ever before. An entirely new course is offered for next year, while material changes have been made in the old courses. Two new professors and one instructor will be added to the scientific department, and this line of study still further developed by the better equipment of the observatory and its removal during the summer to a more convenient location. A dynamo is to be placed in the physical laboratory. Plans for a new gymnasium also are under consideration, and it is expected that work upon this building will begin at an early day. Dr. E. E. Phillips, professor of Greek, is to spend a part, or the whole, of next year in travel and study in Germany and Greece.

A novel prize has been established by Mr. W. J. Lampton of Washington. It consists of four gold medals bearing the inscription, "The best all 'round fellow," and the student in each class who is selected as worthy of the honor is to wear the class medal for the year. A literary prize, also, consisting of choice literature to the value of fifty dollars, has been established by Mr. Millard Howells of Cincinnati. It is to be given to the student who at the end of the sophomore year shows the highest standing in composition, including both thought and style, as well as proficiency in public speaking.

In the future the board of trustees will assume charge of Elizabeth College and it will hereafter be known as the Woman's College of Marietta. It is to have a separate corps of study, but its course of instruction will be essentially parallel with that of Marietta College, and some of the advanced work will be done in co-operation with the latter institution.

News from the Churches

PASSING COMMENTS ON THIS WEEK'S NEWS.

Congregational churches would doubtless be stronger everywhere if they had put more emphasis on their New Testament rather than on their New England origin.

Who can become all things to the excursionists who create such disastrous conditions in our pleasure resorts as to call for petitions like that reported from Rhode Island? Here is a chance for men from the college settlements or for any college men who want to save the lives of some of their fellowmen.

In Lowell several pastors have united for outdoor services at the popular place of resort. Why should not some of our Boston pastors try a similar experiment on the Common? In almost all large cities this outdoor work is considered outside the regular lines, but it should be in direct connection with the people's churches especially. It would not then be a difficult step from hearing a man on the Common, for instance, to hearing him in his church.

EXEMPLARY SUMMER BOARDERS.

This week we give cheering reports from two Maine towns concerning the helpfulness of summer boarders. These accounts, and the fact that several churches which have received little from the transient residents have made few advances, emphasize our position—that the churches are not always alive to their duties and privileges in this line. No one feels like thrusting himself forward among strangers, even in religious matters, and courtesy on the part of the church need not fear a discourteous response. It is a great pity, moreover, that a church should feel itself independent of the summer boarder. Souls are souls wherever they may be, and need both to give and receive help.

Our summer visitors are of a remarkably fine sort, and Sunday morning finds a large moiety of them ready for public worship. A few years ago all rallied to the village and squeezed into the local houses of worship. Then a fund was started to provide a union place of assemblage for those at Cape Arundel, which the "historic episcopate" took in hand, evolving the stone building called St. Ann's-by-the-Sea. More liberal worshippers joined in services at the Casino Hall, where Rev. E. L. Clarke and other Presbyterian and Congregational clergymen have usually ministered. Within a year or two the denizens of Wentworth's Beach have built a hall for social uses, and there good congregations assemble, with ministers who may be available, usually of our "way" as it has happened. This section contains such efficient workers for Christ that a Sunday school and prayer meeting are maintained, and even a mission school in an outlying district remote from any village!

All the while we have very decided increase of our congregations in June and onward, and some come to our prayer meetings, especially to that of the Y. P. S. C. E. Yet few visitors or cottagers hold themselves partners in our local spiritual cares, or show their interest beyond devout attention and generous contribution Sunday morning.

But a few are always at hand as if their names were on Christ's roll here, and their help is very valuable indeed. Several persons have taken deep interest in our town, in poor, in bedridden, in afflicted persons; some remarkably generous things have thus been done.

We do not take unusual means to attract or draw in strangers. Among the means used are weekly notices in the summer issues of the local press, with special words when some celebrity is to preach, printed lists of services in all the churches posted in hotels, and personal invitations as they can be given.

C. H. P.

If all places could have the kind of summer boarders who come to us I am sure they would have real cause to rejoice in their presence. The summer visitor has been to us not a curse but a great blessing. Those who visit us during the summer months bring their religion with them and have put it to good use. In one neighborhood near us, where there were no religious meetings, they have been active in maintaining a regular preaching service

and prayer meetings. A Sunday school attended by nearly every person in the neighborhood is also regularly maintained. The superintendent is a summer visitor and right earnestly has he worked for the success of the school.

The results of having such Christians of the "all the year kind" among us during the summer months have become very manifest. Once the neighborhood was much torn apart by strife and family animosities. There was little or no social life. Now all is changed and an era of good feeling has taken the place of these things. Last summer several of the young people took a stand for Christ, and I believe that it was largely brought about through the earnest work which these summer visitors have been doing among us.

No wonder that they have brought to us much of inspiration and encouragement! Summer visitors of this kind are doing much to solve the problem of the religious destitution of our country districts.

O. D. S.

CONNECTICUT CONGREGATIONAL ANNIVERSARIES.

For the third and last time the two Congregational bodies of this State held their annual meetings the same week in the same place. This "plan of union" has not been found to work well, and the General Association will hereafter hold its meetings in June, alternately in Hartford and New Haven, while the General Conference will resume its former time of annual gathering in November. The Association proposes hereafter to omit the time-honored *concio ad clerum*, diminish the number of its elaborate papers and increase the amount of freest interchange of individual opinions—hoping thereby to deepen its intellectual as well as social basis of interest.

The 184th annual meeting of this venerable body was warmly welcomed, June 20, to the Union Church of Rockville—an edifice in which a person feels at once at ease. Looking through its exceedingly convenient and attractive auditorium, the eye rests upon an inviting conference-room, with parlors on the right hand and on the left, while, in the basement, which is almost entirely above ground, one finds an array of social, reading, cooking and furnace rooms which left no thought of anything to be desired until the pastor, Rev. James Dingwell, in his address of welcome, dwelt upon the "need of rooms and apparatus for the evangelistic, musical and gymnastic work essential to the best success of a church in such a community as Rockville."

After an excellent discourse by the retiring moderator, Rev. T. A. Emerson, on Loyalty to Congregationalism, in which he urged that the lack of it in the past had made our polity the Benjamin instead of the Judah among the tribes of our spiritual Zion, the new moderator, Rev. Joel Ives, entered upon his work, and the association listened to Rev. Dr. N. H. Whittlesey upon Ministerial Relief, and heard and fully discussed a suggestive paper by the youthful Prof. Arthur Fairbanks of Yale upon Comparative Religion, and a telling appeal from Rev. W. W. McLane upon Christian Sociology. Among the things for which Mr. McLane earnestly pleaded were public ownership of land and public control of such things as all people need, taxation based on things, not on persons, and a national system of life insurance.

The evening session was occupied with public worship and a thoughtful sermon by Rev. J. W. Backus upon Analogies of Our Lord's Resurrection to Be Seen in Modern Christian Experiences. The most interesting features of the closing session of the association, Wednesday morning, were papers upon the Problems of the Country Church by Rev. J. C. Goddard, and of the City Church by Rev. J. W. Cooper, D. D., and Dr. Munger's elaborate and suggestive treatment of the theme, Christ in Literature. No words could overstate the value of these papers, but they were too many for the time at command. Not a moment was left for discussion, and Dr. Munger could give us only fragments of what he

had written. The only approach to a full audience during the association was during the time he was reading, and he made himself sure of many careful students of the teachings of his paper whenever it appears in print.

The General Conference assembled Wednesday afternoon, and almost the entire session was occupied with dull details of business. The most important transaction was the change of the constitution, making the membership of the conference to include the pastor and a delegate from every church in the State.

The Sunday School was the subject of the evening session. Earnest pleas were made for the continued use of the International System of Lessons by Rev. H. H. Kelsey and Mr. W. R. Burnham, and Rev. Erastus Blakeslee as earnestly pleaded the claims of his inductive method, insisting that greatly increased attendance in Sunday schools has been the almost invariable result of adopting his system. Great regret was expressed that there was no time left for discussion.

Thursday forenoon's session included a very conservative paper by Rev. Dr. S. L. Blake upon Amusements and a remarkably unanimous action in reference to the overture of the Naugatuck Valley Conference. The resolutions of that overture, as modified by a committee of which Rev. J. E. Twichell, D. D., was chairman, expressed the profound conviction of the conference that the American Board, in order to retain the confidence of its constituency, must scrupulously regard the wishes and instructions of the churches as expressed at its annual meetings, and if necessary to such regard must change its method of administration and also urgently requested the board, at its next annual meeting and election of officers, to adopt such a plan as will tend to promote harmony among the churches, re-establish this venerable organization in the affections and confidence of all and thus secure their cordial support and co-operation. A committee, consisting of Hon. Henry C. Robinson, Rev. Newman Smyth, D. D., and Rev. G. S. Plumley, was chosen to present these resolutions at Worcester.

The standing committee's selection of stirring and practical topics for consideration was specially obvious in the afternoon session of Thursday. Mr. Charles H. Clark of the Hartford *Courant* and Rev. W. L. Phillips, D. D., presented the subject of Intercollegiate Games in quite diverse aspects, Mr. Clark arguing their adaptation to human nature and their healthful influence upon both the bodies and the behaviour of the young men. Methods of Divine Service Appropriate to Changed Conditions and the question Why There are so Few Men in the Churches received vigorous and discriminating treatment, and the predominating number and dominating influence of women in the churches were abundantly set forth.

Two new departures in the ordering of affairs in the meetings deserve a word of mention. The one was the plan of providing dinner and supper both Wednesday and Thursday in the spacious dining-room of the church edifice—a plan which met with hearty approval. The other was the arrangement of the standing committee to hear at the closing evening session addresses upon Denominational Co-operation from chosen representatives of five different denominations. All the appointed speakers, except the Episcopalian, were present, and the closing speaker, Rev. Dr. Parker, was aglow with a rarely optimistic spirit of prophecy, which made a radiant close of a conference generally voted a signal success.

W. S. P.

NEW ENGLAND. Massachusetts.

The last meeting of ministers at Pilgrim Hall till Sept. 19 was held last Monday morning. Resolutions were passed affirming anew the opposition to

the Sunday opening of the fair, and also resolutions approving the recommendations of the Massachusetts committee on the suppression of gambling. Rev. D. W. Waldron gave a very interesting address on the growth and the work accomplished by the Fresh Air Fund. From \$100 in 1880 it has grown to nearly \$15,000 contributed last year, and during the thirteen years 351,000 persons have enjoyed horse car rides to the suburbs, where picnics with refreshments and entertainments are given them in the parks, 40,000 have had excursions down the harbor, and 61,000 have been sent into the country for short vacations. An illustration of the small cost of this work is seen in the fact that the expense of sending a person to Rosemary Cottage at Elliot, Me., for two weeks is only \$6.95. This work is only incidental to the larger work of the Boston City Missionary Society, but it has brought a great amount of happiness and health to the poor, while contributions to the society for its distinctive work have also largely increased.

A farewell reception was given Miss Ella Samson in the Prospect Hill vestry, June 21, at which she received a purse of \$45, largely the gift of women of the church. Miss Samson will go to the Madura Mission under the A. B. C. F. M. in August.

Among those propounded for admission to the First Church, Lowell, is the first lieutenant of the Boys' Brigade.—The editors of the *Congregationalist*, Rev. Messrs. Johnson, Kenngott and Huntington, will conduct religious services at Lakeview, Lowell's place of resort, on Sunday afternoons.

A council called by the church in Royalston met in that place June 20 to advise concerning dissensions which have for six years hindered the prosperity of the church. After listening to full statements made by the committee of the church and others, the council declared that there was no sufficient ground for the lack of harmony, that the differences had been unduly magnified and ought to have been settled among the brethren themselves. The council advised that all efforts for the supremacy of any party should cease, and that new and earnest efforts for peace should be made by all concerned in a spirit of prayer and with a tender regard for the good name of the church. Dr. J. W. Wellman was moderator and Rev. F. E. Ramsdell scribe. Dr. Davis Foster of Winchendon and Drs. Plumb and Little of Boston were members of the council.

Maine.

Lincoln Conference met with the church in Warren, and was opened by a devotional service, a sermon by Rev. C. F. Burroughs and the observance of the Lord's Supper. Topics discussed were: Church Membership, Why Are There No More Conversions? What Truths Are To Be Specially Considered at the Present Time? Is the Endeavor Society a Help or a Hindrance to the Church Today? The conference sermon was by Rev. L. D. Evans.

Piscataquis Conference was held at Monson. The sermon was by Rev. A. L. Chase. Topics for discussion were: The Report of the Churches, Why Not More Progress? To What Extent Is the Holy Spirit Available as a Conscious Power in the Heart of Every Believer? How May a Christian Become an Agent of the Holy Spirit? R. V. Foss, president of the State Christian Endeavor Union, gave an address on that society as a factor in character building and church work.—The meeting house at Madison was dedicated June 21.

Vermont.

The church in Ludlow sustains a heavy loss in the resignation of its pastor, Rev. Evan Thomas, to secure needed rest. In his four years' pastorate a beautiful church building has been erected, old divisions have been healed and foundations have been laid which promise large increase of strength in the immediate future.

The church in North Bennington observed June 4 as the twenty-fifth anniversary of its organization, an appropriate sermon being preached by the pastor, Rev. C. H. Peck. The membership has increased from twenty-five to seventy during that time.

Rhode Island.

A seasonable and largely signed petition by representative laymen and clergymen of the State is to be presented at the next regular meeting of the board of aldermen of the city of Providence. It is at once a remonstrance against the flagrant desecration of the Lord's Day at some of the favorite shore resorts on the bay, which it characterizes as "schools of iniquity for the training of youth into ways of dissipation and vice," and an appeal to "the powers that be" to "use special and extraordinary meas-

ures to prevent, this season, the repetition of the illegal and vicious practices of last summer."

An interesting ordination service was held at the Union Church, Providence, June 21, setting apart to the ministry Mr. D. C. Eggleston, who has been assistant pastor to Dr. Horton for the past three years. The Union Church, of which he is a member, called the council, of which Rev. A. McGregor was moderator. At the close of the service Dr. Horton, on behalf of friends in the Sunday school, presented Mr. Eggleston with several valuable volumes for his study table.

Connecticut.

The Litchfield South Association met June 6. The nineteen churches were largely represented by pastors and delegates. The exercises consisted of a praise service, with reports from pastors and delegates respecting Christian Endeavor work.

The women of the church in West Avon have within the past year raised by subscription about \$800, with which they have repaired the parsonage and painted the house of worship. The Y. P. S. C. E. has furnished the audience-room with new lamps.

The audience-room of the church building in East Windsor has been completely renovated by the Ladies' Aid Society assisted by the King's Daughters and others. While enlarging the pulpit platform a box of records deposited by the second pastor of the church was discovered, and the present pastor, Rev. W. F. English, read selections from the historical material found, in connection with the special service on the reoccupation of the church.

MIDDLE STATES.

New York.

All branches of the church work in Gloversville, Rev. W. E. Park, pastor, are prospering. A junior Endeavor Society has been formed recently. During the past year \$1,800 were given in benevolence. Preparations are being made for a new building.

Dr. R. R. Meredith of Brooklyn has publicly disclaimed all responsibility for the Chicago excursions which have been advertised as connected with the Tompkins Avenue Church and under its auspices. He originally permitted the use of his name, but declares the privilege has been abused.—Rev. R. J. Kent laid the corner stone of the new building being erected by the Lewis Avenue Church June 17. Among the articles deposited in the lead box were lists of the Sunday school and church members, of contributors to the building fund, copies of New York and Brooklyn papers and several American coins. The fifth anniversary of Mr. Kent's pastorate was celebrated June 19 by a reception.—Rev. S. B. Halliday, so long associated with Mr. Beecher in Plymouth Church, is to have an associate in his present pastorate over the Beecher Memorial Church, organized by him and which through his indefatigable labors possesses its commodious house of worship free of debt. Rev. D. B. Pratt, pastor of the neighboring Union Church, has been called to the position, and it is intimated that, should he accept, a union of these two churches may be suggested in the interests of more aggressive work in the locality.

Pennsylvania.

The Welsh church in Sharon, which is connected with the Ohio Association, has become self-supporting. Its increasing prosperity, under the pastorate of Rev. George Henshaw, illustrates the value of timely home missionary aid. It has received help from the Ohio H. M. S. for the past six years, but in constantly diminishing amounts. Meantime it has built and paid for a \$7,000 house of worship, and now holds most of its Sunday services in English.

THE SOUTH.

Virginia.

At Falls Church, June 20, there was a combined meeting of the Washington Conference and of a council summoned to install Rev. J. H. Jenkins, late of San Bernardino, Cal., as pastor. The examination of the pastor elect was peculiarly interesting, especially in its disclosure of the providential guidance in the ministry which had marked his course. The sermon was preached by Dr. S. M. Newman. A portion of the time of the conference was spent in considering the best way of presenting Congregationalism in the South. Some felt that its origin in the New Testament should be emphasized more, its origin in New England less. The collations served on the lawn at the residence of one of the members gave a delightful display of Southern life and hospitality. The conference endorsed the application to the C. C. B. S. of the Tabernacle Church of Washington.

The Canton church is completing the enlargement of its building, provided for by Mr. J. H.

Stickney while living, and soon will possess rooms for a night school and for social and reading purposes. Though the church has had large recent additions from Wales the preaching is wholly in English. The singing of the new comers is specially admired.

LAKE STATES.

Ohio.

The Working Band of the First Church, Toledo, has 104 members, held thirty-three regular meetings last year, with an average attendance of twenty-three, and raised nearly \$800, which has been generously distributed among a variety of city and State benevolent objects.

The churches of Springfield of all denominations, under the auspices of the McAll Auxiliary, united in memorial services at the First Congregational Church in honor of Rev. R. W. McAll.—The Lagonda Avenue congregation temporarily worships with the First Church while its building is being moved to a new location.

Plymouth Church, Youngstown, laid the corner stone of a new brick and stone building, June 11, to replace the one recently destroyed by fire. The new building will cost \$50 in the audience room and Sunday school room, which can be thrown together. Rev. B. N. Chamberlain is proving himself a wise leader.

The church at Hudson has organized a Sunday school and holds its Sunday evening service in the Grange Hall, two and one-half miles south of Hudson village, at Darrow Street, on the northern boundary of Stowe, the famous churchless township mentioned in Dr. Josiah Strong's *Our Country*. These are the first religious services ever held regularly in the place. The Hudson church furnishes conveyances for teachers and preacher and many of them go down for the evening service. The work is to last three months from June 1.

The Bethlehem Bible Readers' School, which was begun early in 1885, with one teacher and one pupil, held its seventh anniversary in Bethlehem Church, Cleveland, June 22. Of its eleven pupils three graduated—Miss Theresa Prucha, who is to work among the Bohemians; Miss Emily Mistr, who has learned Polish and will devote herself to work among that people; and Miss Kucera, who has trained as a nurse before entering the Bible Readers' School and will do a much-needed work as a nurse in connection with the school. The essays of the young women on *The Character of Paul*, *The Story of Poland* and *The Christian Nurse*, respectively, were well written and appropriate. The address by Rev. J. W. Malcolm of the First Church was an eloquent and practical setting forth of the wonderful influence of the Bible on the hearts of men like Augustine, Huss, Luther, Jonathan Edwards and Moody. Rev. Dr. J. G. Fraser and Rev. John Prucha offered prayer in English and Bohemian, respectively, and singing was furnished by the pupils of the Bible Readers' School and an excellent quartette from the East Madison Avenue Church. From the church a large part of the audience passed over to the Bible Readers' Home, which, like the church, had been very tastefully decorated and where more than an hour was spent in social intercourse and in inspecting the building, all parts of which were thrown open and lighted.

Michigan.

Miss Meda Hess of Owosso has been appointed by the American Board a missionary to Turkey and will assist Mrs. Coffing and Miss Bates in their school at Hadjin. She has long meditated entering the missionary service and has partially fitted herself for a medical missionary. She leaves in the fall with Mrs. Etta Doane Marden, who returns to her labors in Marash.

The State H. M. S. and Ministerial Aid Association have each received \$5,000 in invested bonds for their permanent fund from an unknown donor.

Rev. F. J. Estabrook has just completed his first year at Almont. During that time forty have been added to the church on profession, two Sunday schools have been organized in outlying districts, the prayer meeting has grown from a dozen to fifty and the Sunday evening service from fifty to 150.

THE WEST.

Iowa.

Under the leadership of Prof. G. D. Herron, D. D., about twenty ministers are in "retreat" for ten days at Grinnell. Among those present are Rev. Messrs. J. H. Chandler, John Faville, Henry Faville, Judson Titsworth, L. L. West, S. G. Smith of Minnesota, J. P. Coyle of Massachusetts, Prof. Graham Taylor and Dr. Josiah Strong.

The church at Buffalo Center dedicated a house of worship, June 18, costing, with lots and furnishings, about \$1,700. Rev. C. A. Towle, Rev. Q. C. Todd and Secretary Douglass assisted the pastor, Rev. H. N. Lawrence, in the dedicatory services, one delightful part being the raising of \$400 to pay last bills. The C. C. B. S. gave aid to the amount of \$500. Last July the place where this village, with its railroad, banks, grain elevators and population of 400 now stands, was a wheat field.

The interior of the Sioux City Pilgrim Church building has been renovated, freshly painted and papered and electric lights have been introduced. Rev. W. A. Pottle is pastor.

The fifteenth anniversary of the organization of the church in Rock Rapids was observed June 11. A roll call, reminiscences by some of the first members and letters from former pastors were features of the services. The pastor, Rev. G. G. Perkins, reviewed the past and pointed out opportunities for the future. During Mr. Perkins' pastorate of about three years nearly forty have been added to the church, a debt has been removed, a parsonage bought, a Junior Endeavor Society formed and benevolent contributions increased.

Minnesota.

The Little Falls church held services, June 18, for the first time in the new house of worship built to replace the one burned last Thanksgiving Day. The building, which cost about \$7,000, is handsome and commodious and was filled both morning and evening with interested audiences. Fifteen united with the church, ten on confession, the partial results of a quiet work of grace which for some time has been manifest among the young people.

Several towns on the Missabe Iron Range, among them Virginia, Merritt and Biwabik, were destroyed totally by fire last week. The church building at Merritt and the residence of the pastor, Rev. G. E. Northrop, were destroyed. The people are in great destitution.

The Northern Pacific Conference, covering the whole of the northern part of the State, met at Barnesville, June 20, 21. The Barnesville church, itself the product of home missionary effort, has just become self-supporting with a good church building and parsonage. The pastor, Rev. H. B. Harrison, closes his work soon to enter the theological seminary. The topics discussed at the conference were The Church and the Life of the Community, Our Duty to Weak and Pastorless Churches, Care of Intermediate Classes in the Sunday School, Symposium on the Six Societies, Reminiscences of Home Missionary Life, Foreign Missions, Home Evangelization, The Educational Policy of Congregationalism, the Philip and Andrew Brotherhood. The conference is so large that a full attendance is rarely secured. The reports from the churches were cheering. Several pastorless churches are cared for by Rev. R. H. Battey of Crookston. Rev. G. E. Northrop cares for two churches and several stations on the Missabe Range. Rev. J. C. Huntington has organized several Sunday schools in the bounds of this conference.

Mr. E. E. Day has been invited to spend the summer with the neglected church at Aitkin, and has begun work. The church has been without a pastor for two years, discouragement having arisen from the conduct of a previous minister. Mr. Day will preach at one or two out-stations.

Kansas.

Mr. I. M. Waldrop, a convert two years ago in the meetings of one of the missionary evangelists, is supplying the frontier fields of Collyer and Buffalo Park.

On Children's Day at Pittsburg a Sunday school class of little boys presented the pastor with a hand some clock. This school is exceedingly useful, gathering neglected children from the streets of the city, whose industries are mines and smelting works.

A church of twenty-eight members, nearly all heads of families, was organized June 11 at Valencia, Shawnee County. On the Monday following, General Missionary Bishop, through whose efforts the church was gathered, baptized fourteen persons, some by immersion and some by sprinkling, the people gathering at the river's edge and coming a distance of several miles. Six denominations are represented in the organization and this is the only church in the place.

WEEKLY REGISTER.

Calls.

ALDRICH, Isaac N., Hopkins, Mich., to Wayne. Accepts.
ANDERSON, Wilbert L., accepts call to First Ch., Exeter, N. H.

BLANSHARD, Francis G., Fredericksburg, O., to Edinburgh and Charlestown. Accepts, with privilege of study in Oberlin Seminary.

BRIDGE, Thomas, to be assistant pastor Tompkins Ave. Ch., Brooklyn, N. Y.

CLYDE, J. F., Iowa College, to Logan, Ia., for one year. Accepts.

CONF., James W., Oberlin Seminary, to Almena, Kan. Accepts.

DINSMORE, Edward F., Hayward, Cal., to Santa Barbara. Declines.

FOSTER, Guy, to Drummond, Cable and Pratt, Wis. Accepts.

GEORGE, Joseph H., First Ch., St. Louis, Mo., to presidency of Drury College. Declines.

HAARVIG, John O., accepts call to First Ch., Lynn, Mass.

KETCHAM, Henry, to Edgewater Ch., Seattle, Wn. Accepts.

KINMOUTH, Albert E., Sound Beach, Ct., to Ledyard. Accepts.

MEVIS, Martin F., to Southboro, Mass. Accepts.

NELSON, Walter G., Pacific Seminary, to Kalama, Wn. Accepts.

PRATT, D. Butler, Union Ch., Brooklyn, N. Y., to be assistant pastor Beech R Memorial Ch.

RICE, Orville V., declines call to Wymore, Neb.

RICHARDS, Howard N., accepts call to Detroit St. Mission, Cleveland, O.

SKEELE, Arthur F., Chicago, Ill., to Wellington, O.

STRONG, Frank F., Washburn College, to Fredonia, Kan. Accepts.

TINGLE, George W., to Oneida, Kan. Accepts.

TODD, Henry C., to permanent pastorate at Eagle River, Wis. Accepts.

WEBSTER, Frank G., to supply at Oswego Falls, N. Y. Accepts.

Ordinations and Installations.

BRADFORD, George F., June 13, Warren, Me. Sermon by Rev. R. W. Jenky; other parts by Rev. Messrs. C. D. Crane and O. W. Folsom.

BRADLEY, Edward E., June 20, Lincoln, Mass. Sermon by Rev. E. J. Hincks, D. D.; other parts by Rev. Messrs. Josiah C. Colt, G. A. Tewksbury, Irving Meredith and F. E. Emrich.

EGGLESTON, D. C., June 21, Providence, R. I. Parts by Rev. Messrs. F. A. Horton, D. D., J. M. Dickson, D. D., and J. J. Woolley.

EVANS, John C. C., June 19, Ballardvale, Mass. Parts by Prof. J. W. Churchill and Rev. W. E. Wolcott.

JENKINS, Josiah H., June 20, Falls Church, Va.

LELAND, Willis D., June 21, Pawtucket Ch., Lowell, Mass. Sermon by Rev. J. M. Greene, D. D.; other parts by Rev. Messrs. James Alexander, G. H. Johnson, C. L. Merriam and C. H. Wilcox.

ROBINSON, Charles F., June 6, Meriden, N. H. Sermon by Rev. W. J. Tucker, D. D.; other parts by Rev. Messrs. J. T. Jackson, J. P. Pillsbury, E. T. Farrill, C. E. Havens and H. French.

SMALL, Harry E., June 20, North Guilford, Ct. Sermon by Rev. H. W. Banks; other parts by Rev. Messrs. J. A. Gallop, Franklin Countryman, O. R. Howe, W. T. Reynolds and F. E. Snow.

STURTEVANT, Ernest W., June 21, Hartland, Vt. Sermon by Rev. E. H. Byington, D. D.; other parts by Rev. Messrs. A. J. Smith, Prescott Fay, S. S. Martyn, C. H. Merrill and J. H. Woodbury.

WATSON, Albert, June 22, Mystic Side Ch., Everett, Mass. Parts by Rev. Messrs. C. E. Jefferson, A. H. Quint, D. D., Nehemiah Boynton, J. W. Wellman, D. D., E. T. Pitts and F. C. Pease.

Resignations.

BOWER, Amos W., Sultan City, Wn.

BURR, Richard M., Alstead, N. H.

HARDING, Philip H., Green Amherst and Brownhelm, O., withdraws resignation at request of the church.

KELLOGG, George N., Taftville, Ct.

LORD, Orlando M., Deerfield Center, N. H.

ROSE, William F., Houghton, Wn.

SMITH, Edward J., Genesee, Ind.

THOMAS, Evan, Ludlow, Vt.

TRACY, Alfred E., Ontario, Cal.

Dismissions.

WOODRUFF, Alfred E., Norwalk, O., June 20.

Churches Organized.

VALENCIA, Kan., June 11. Twenty-eight members.

Miscellaneous.

DORNAN, William W., North Belfast, Me., will preach every other week at Brook.

DOUGLASS, H. P., Andover Seminary, will supply the church in Riceville, Ia., during the summer.

FRANKLIN, August W., of the Swedish Ch., Cleveland, O., was given a purse of \$49 by the Y. P. S. C. E. at a recent surprise social.

FREEMAN, Joseph A., Woodbury, Ct., at a reunion of his church and congregation, was given a study lamp and purse of \$35.

LOVERING, Joseph F., has terminated his two years' engagement with Broadway Ch., Somerville, Mass.

MERRILL, Henry A., First Ch., Falmouth, Me., has returned to Kansas City, Mo.

PHILLIPS, Milton S., Chaplin, Ct., received about \$130 from his friends in that place and in North Windham for a needed trip to the mountains.

WILSON, Edwin P., Woodford, Me., has been elected a trustee of Bangor Seminary.

OTHER CHRISTIAN WORK.

The Presbytery of Montreal has appointed a committee to confer with Prof. John Campbell of the Queen's University and a member of the presbytery relative to statements respecting the infallibility of the Bible which he made in a recent lecture on The Perfect Book or the Perfect Father. The committee will report to the presbytery on July 11.

Prof. Charles A. Briggs, D. D., will continue his work in the department of Biblical theology in Union Theological Seminary. Provision will be made so that none of the students of the seminary shall suffer from the restrictions laid upon the Presbyterian Board of Education by General Assembly.

The Judson Cottage of the Oberlin Missionary Home has been full to overflowing all the year and some of the children have had rooms in a neighboring house under the care of Dr. and Mrs. Whitney of the Foochow Mission. For the coming year an adjoining house has been rented and plans have been adopted for a permanent building, which will be erected as soon as funds are secured. Under the efficient care of Mrs. Sarah Cowles Little the home is meeting an evident need and the immediate con-

struction of the new building is an imperative necessity.

CHRISTIAN ENDEAVOR NOTES.

Several societies in New South Wales are entering with much enthusiasm into work among the aborigines.

A new idea introduced into the Oklahoma convention was a series of lectures on ways of working, patterned after the presentation of normal methods at teachers' institutes.

The society in the Elyria (O.) church recently gave a reception in a public hall to the employees of the three large manufactories in the village. It was largely attended and a success.

In the First Church in Washington, D. C., the District of Columbia Union held lately a missionary meeting attended by more than 2,000 persons. Addresses on different fields were illustrated by stereoscopic views.

Colorado's convention unanimously adopted a resolution expressing disapproval of raising money by fairs, sociables and entertainments. The bell of a society at Breckenridge had been blown up by the saloon element but was reported as recast and ringing once more.

At the English convention at Bradford sixty-four unions were represented. There were also persons in attendance from Canada, Massachusetts, New York, Pennsylvania, New South Wales, South Australia and India. The societies in Great Britain have doubled in number within twelve months.

The American school for girls at San Sebastian, Spain, reports that every pupil is either an active or an associate member.—The Chicago Endeavorers, who lately held a series of temperance mass meetings, have been following these up with a second series under the leadership of Mr. John G. Woolley.

In his journey for which he left Boston Aug. 4, last year, Dr. Clark has traveled 39,000 miles and has taken sixteen voyages, averaging six days each. During his absence he has given addresses before more than 250 audiences, in which have been included representatives of peoples speaking fifteen languages.

Any delegates to the convention who have not secured accommodations in the regular way before reaching Montreal will be required to show to the hotel committee a certificate from the manager of their delegation, to prove that they are entitled to accommodations. All mail addressed to delegates and marked with the name of the State from which they come will be delivered at the headquarters of the State. Mail addressed "Christian Endeavor delegate" may be called for at the drill hall. For the meetings no special assignment of seats will be made to the different States. United States silver and silver certificates may not be accepted at par in the city.

Dr. Clark preached at the American Church in Paris, May 28. On the following afternoon, at the conference of pastors and workers, there was an attendance of one hundred. In the evening was held the first Endeavor mass meeting ever held in Paris. There are already seven societies in Paris and two more are to be organized at once. *Le Christianisme*, which represents the Protestant churches, gives much space to the Sociétés d'Activité Chrétienne, as they are called. Rev. C. E. Greig, who succeeds Dr. McAll, has done much to extend the movement and valuable help has been given by Mr. W. H. Lewis, an earnest Endeavorer of Washington, D. C., during his presence for some time in Paris as private secretary to Justice Harlan in connection with the Bering Sea arbitration. Ex-Secretary of State John W. Foster has attended the mass meeting referred to.

It is not the sensational paper that gives power to politics. The newspapers of real power are not the sensational ones, any more than the sensational pulpits are those most powerful.—A. K. McClure of the Philadelphia Times.

Bless God for starlight and He will give you moonlight; praise Him for moonlight and He will give you sunlight; thank Him for sunlight and you shall yet come to that land where they need not the light of the sun, for the Lord God giveth them light forever and ever.—C. H. Spurgeon.

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EDUCATION.

— Mr. W. C. Todd, a wealthy lawyer of Atkinson, N. H., promises to give \$2,000 per year and ultimately \$50,000 to the trustees of the Boston Public Library to maintain a newspaper room in the new building.

— Rev. Theo. W. Hopkins, D. D., of Rochester, N. Y., has been elected professor of ecclesiastical history in Auburn Theological Seminary, and Prof. J. S. Riggs is transferred to the chair of Biblical criticism.

— Cornell University is the fortunate recipient of funds wherewith to purchase 18,000 volumes from the private library of the late Professor Zarncke, whose collections of first editions of German classics was unsurpassed.

— Anniversary week at Pinkerton Academy, Derry, N. H., occurred June 18-23. The class of '93 numbered eleven graduates. Hon. F. T. Greenhalge gave the Commencement address and the sermon was preached by Rev. H. B. Putnam.

— Special interest attached to the closing exercises of the Deaf and Dumb Institute, Jacksonville, Ill., June 13, as the exigencies of politics removed Dr. P. G. Gillett, who has rendered a long and useful service. His successor is Superintendent Walker of Kansas Institute. There were twelve graduates, equally divided between the sexes.

— The Commencement exercises of the New England Conservatory of Music were held at Shawmut Congregational Church, Boston, June 20. A large audience listened with delight to a varied program of instrumental and vocal music and readings. Diplomas were presented to the forty-three members of the graduating class, representing seventeen States and Territories. Instruction will be continued in all the departments during the midsummer term, July to September. The next school year begins Sept. 7.

— At the Washburn College Commencement, June 14, Rev. Richard Cordley, D. D., gave the address to the seven graduates from the collegiate course, two from the department of music and twenty-three from the preparatory department. Two hundred and ninety-three students were enrolled last year, nearly all of them in the regular courses. The great need is additional endowment for a growing and valuable work. One new feature is a vote of the trustees inviting the alumni to nominate annually one of their number as member of the board.

— A series of summer lectures is to be given at West Chop, Martha's Vineyard, from July 3-22. Prof. A. R. Marsh has charge of the course, the fee for which is twenty-five

dollars. All the lecturers except one are connected with Harvard University. Prof. George H. Palmer's subject is Philosophy and Ethics; Mrs. Palmer's, History and Theory of Education; Prof. C. S. Minot, Biology and Marine Life; Prof. A. B. Hart, American History; Prof. G. L. Kittredge, English Literature; Prof. G. H. Chadwick of the Boston Conservatory, History and Theory of Music; and Prof. A. R. Marsh, French and Italian Literature.

— Abbot Academy, Andover, has had a prosperous year under its new principal, Miss Laura S. Watson, 150 pupils having been in attendance. At its closing exercises last week Prof. George F. Moore preached the baccalaureate sermon, Rev. C. A. Dickinson gave the anniversary address and Rev. E. G. Porter presented the diplomas. The subjects of the graduating essays reflected the courses of study and direction of thought in the institution: The Novel as an Educator; Resolved, That America Has Not, Today, the Conditions for the Development of Art; Three Phases of Educational Methods—the Text-book, the Lecture, Laboratory Work; Present Aspects of Philanthropic Work. A recent visitor at the World's Fair found in the "organization room" of the Woman's Building a "space" devoted to "Abbot," with photographs, a register of alumnae, etc.

— Carleton College, Minnesota, held its Commencement June 15. The graduating class numbered twenty. Among those who received the master's degree for graduate study were Mr. H. K. Wingate of the class of 1887, under appointment of the American Board to Casarea, and Miss Emily M. Brown of the class of 1882, for ten years at the head of the girls' school in Kobe, Japan. Mr. Wingate goes out as a representative of the college, whose faculty and students have assumed his support. Miss Brown has also long been partly supported by the Young Ladies' Missionary Society of the college. Another link between the college and the foreign missionary work is furnished by Mr. A. G. Sivasian, an Armenian and a member of the faculty of Anatolia College, Marsovan, Turkey, who has completed at Carleton a three years' course of advance study in astronomy and higher mathematics, for which he receives the degree of Ph. D. The past year has been an exceptionally successful one, the number of students was the largest on record, some substantial gifts have been received and plans for enlargement have been made, including the erection of a fireproof library building and the enlargement of the science building.

BIOGRAPHICAL.

SENATOR LELAND STANFORD.

Leland Stanford was born in Watervliet, Albany County, N. Y., March 9, 1824. His father was a man of wealth and prominence. After reading law in Albany the young man settled in Wisconsin, but at the time of the gold discovery in California he went further West and became a resident of Michigan Bluffs in Placer County, Cal. He was interested in mining, but became at the same time a commercial speculator and amassed an enormous fortune. In 1861 Mr. Stanford was elected governor of California, serving until 1863. He was an enthusiastic promoter of the plan to build a transcontinental road and when the new Pacific Railroad was projected Governor Stanford was elected president of the corporation. Early in life he married Miss Jane Lathrop of Albany, whose loveliness of character and generous private charities are well known. In 1885 Mr. Stanford and his wife gave property to the value of nearly \$6,000,000 to found and endow a university in California for both sexes, with colleges, schools, seminaries and museums. This munificent gift, together with his other generousities, makes Senator Stanford the largest giver to philanthropy during the benefactor's lifetime that ever lived. He was the greatest vineyard proprietor on the globe and owned besides railway shops and cloth mills which employ hundreds of men. He was elected as a Republican to the United States Senate, taking his seat in 1885, and was re-elected in 1891 for another term. Senator Stanford died suddenly at his home in Palo Alto, Cal., June 20.

REV. EDWARD C. CRANE.

Mr. E. C. Crane of Ludlow, Vt., editor of the Vermont *Tribune*, died June 21 from injuries received ten days previous in being thrown from a bicycle. He was born in Hyde Park, Vt., Jan. 29, 1853, and graduated from Bangor Seminary in 1879. He was pastor of the church in Waldoboro, Me., for three years, in Mendon, Ill., three years and then of the South Main Street Church, Manchester, N. H., five years. He was an unusually able and interesting preacher. Three years ago he withdrew from the ministry to take up editorial work, which he has carried on with vigor and great independence. He has been an active and efficient worker in the church at Ludlow, and on Sunday, the day before he was fatally injured, had preached for the first time at Plymouth Union, a little mission field which he had engaged to supply for the summer. It was a great grief to him the last Sunday of his life that he could not fulfill this engagement. The burial was at Manchester, N. H.

REV. CHARLES N. SEYMOUR.

Rev. Charles N. Seymour died in East Hartford, Ct., June 11, at the age of seventy-eight years. He was a graduate of Trinity College and completed his course at Yale Divinity School in 1843. He held pastorates in Huntington, Ct., Whately, Mass., Broadbrook and Brooklyn, Ct., and Tolland, Ct., where he remained fifteen years. It was through his efforts that the church at Broadbrook was organized forty years ago.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BROOKFIELD ASSOCIATION. First Church, North Brookfield, July 11, 10 A. M. Ladies' Day.

AFTER June 30 the Friday morning prayer meeting in the rooms of the Woman's Board of Missions will be suspended until September.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

CHURCHES are assisted to secure candidates, supplies, or evangelists by the Evangelistic Association of New England. Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin H. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION. Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 131 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 30 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles E. Bliss, Secretary, 131 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Mallie, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 131 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION. Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 131 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 166 Bible House, New York City.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, one dollar." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1672.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 74 Wall St., New York. Incorporated April, 1831. Object: to improve the moral and physical condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. FRANK, President.
Rev. W. C. BUTT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 27 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 27 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNAS S. SNOW, Corresponding Secretary.
Congregational House, Boston.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

Marriages.

(The charge for marriage notices is twenty-five cents.)

COZAD-NEWELL.—In Plymouth, June 21, by Rev. E. K. Alden, D. D., Justus L. Cozad of Cleveland, O., father of Mrs. Jennie Cozad Newell of Nigata and Gertrude Cozad of Kobe, Japan, and Mrs. L. A. Newell, mother of Rev. H. B. Newell of Nigata, Japan.

FITCH-WILKINSON.—June 14, by Rev. D. E. Skinner, Rev. L. R. Fitch of Ochevedan, Io., and Mrs. Luella E. Wilkinson of Milford, Io.

THOMPSON-FRENCH.—In Bangor, Me., Samuel Thompson and Mahel French of Bangor. Mr. Thompson graduated from Bangor Seminary this year and will preach at West Newfield, Me.

Deaths.

CALDWELL.—In Winchester, June 20, Albert Henry Caldwell, aged 67 yrs., 3 days.

DIMON.—In Whetcom, Wn., May 30, Rev. Jacob V. Dimon, aged 82 yrs. He graduated from Chicago Theological Seminary and preached at Homer, Ill., Wymore, Neb., and was lately pastor at Whetcom, Wn.

MARDEN.—In New Boston, N. H., June 14, Phebe, widow of the late Samuel Marden, aged 90 yrs., 7 mos., 11 days.

PARKHURST.—In Charlestown, June 21, Austin N. Parkhurst, aged 69 yrs.

RICE.—In Hudson, N. Y., June 20, Abbie C. Rice, daughter of the late Deacon Edward Rice of Wayland, Mass. Here was a life of thorough consecration and loyalty to the Master.

MRS. WILLIAM SALTER.

Mrs. Mary A., wife of Rev. William Salter, D. D., of Burlington, Io., while driving, June 12, with her husband and friends, was instantly killed by a falling tree. Dr. Salter was seriously injured at the same time, but hopes are entertained of his recovery. Mrs. Salter was the daughter of the late E. F. MacIntire of Charlestown, and was born Dec. 23, 1824. She was married in 1846, and went with her husband to Burlington, Io., which has been their home ever since. She leaves three sons.

The following extract is taken from the Burlington *Herald* of June 12: "Second only to the void which would have been created in the church and community had her husband been called instead, is that following the taking away of Mrs. Salter. Universally beloved both within the congregation and without and being a true helpmeet to Dr. Salter in all his pastoral relations to the people of this community, Mrs. Salter occupied a position in the affections of the people of Burlington few could have filled, and certainly none with more ability or with such grace and charitableness. She was an active, cheerful worker in the church and its related societies during the almost half century of her husband's long ministry, and she failed not to do her whole duty as pastor's wife both in the religious and social side of the church work. By nature intellectual she could not do otherwise than keep pace with her scholarly husband. . . . Her richest legacy is the memory she leaves of a faithful, loving wife, careful, affectionate mother and true woman."

MRS. E. D. MOORE.

Died in Cambridge, Mass., on Friday, June 16, Harriet Josephine, widow of the late Rev. E. D. Moore, who was one of the first editors of the *Congregationalist* and who was closely associated with the abolition movement in *ante bellum* days. Mrs. Moore was the daughter of Rev. Elias Fiske, pastor of the Congregational church in Wrentham, Mass., for over fifty years. Of marked literary ability, she was the author of several works, among them *The Golden Legacy*, *Anna Clayton*, *Wild Nell*, the *White Mountain Girl*, besides numerous magazine articles. In March, 1892, she was removed from active participation in life by a stroke of paralysis, from which, however, she had partially recovered when she died. Three sons survive her. She was buried in the family burial ground in Wrentham, Mass.

DEACON SIDNEY UNDERWOOD

Of Harwich, Mass., entered into rest June 16, 1893, on the eve of his eighty-ninth birthday, beloved and mourned by old and young. At the age of nineteen he publicly confessed Christ and through the long period of seventy years, sixty of which he most worthily filled the office of deacon, he has been a prominent figure in the community—a man of God, strong and courageous in conviction of duty, walking uprightly. Though utterly unable to hear a sound during the last thirty years of his life, he yet was constant in his attendance upon the appointed services of the church, testifying by word and deed that he was "glad when they said, Let us go into the house of the Lord." The last two years were those of great physical suffering, but he bore the pain with Christian fortitude, trusting himself, even as a child, in the Saviour whom he loved and had so faithfully served.

MRS. ELLEN M. STEVENS.

The many friends of Mrs. Stevens were made sad by the announcement of her death at the house of her daughter in Falmouth, Mass., on the evening of June 5. It brought to mind at once the bright and cheerful spirit which was always ministering to the happiness of those about her, which made her home so attractive and en-

deared her friends to her. Her children can truthfully appropriate to her the words of that unique and suggestive inscription over a grave in the Laurel Hill Cemetery in Philadelphia:

Our Mother
She Made Home Happy.

Her pastors also remember the warm welcome and words of good cheer which she gave to them which made her home one of their parish homes. For many years she was an active worker in the Old South Church, Boston, of which she was a member at the time of her death. She had charge for some years of the primary department in the Sabbath school and is remembered for her skillful devices for the entertainment and instruction of the children.

The unexpected death of a loyal, noble son, nine years since, returning from China to make his home with her, brought a crushing weight upon her heart and, though bearing the burden submissively, she never ceased to feel its pressure. She went rapidly but consciously down to the last hour of life, relieved and made happy by the constant, loving ministrations of her three daughters and sustained by the faith in her Saviour which early in life she had professed. It was fitting that the funeral services should be held in the Old South Chapel amid the scenes so familiar to her and so suggestive of her work.

That life work, stretching o'er long years,
A varied web has been,
With silver strands by sorrow brought,
And sunny gleams between.

Her widowed life has happy been
With brightness born of heaven;
So pearl and gold in drapery fold
The sunset couch at even.

Delightfully Cool and Refreshing
Horsford's Acid Phosphate,
with ice-water and sugar.



Willie Tillbrook

Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

and the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



Why Not This?

Shake hands with comfort by owning this Sideboard. Comfort will immediately introduce you to Society as a man who pays proper respect to her laws. Beauty will visit your abode; Fashion will approve of you. Altogether you will be a gainer by the transaction.

At first sight this Sideboard is very much like any other. But closer examination will show that in its appointments it has a character singularly unique.

An illustration of this is seen in the mountings, which are very remarkable, being from hard-wrought designs portraying baskets of fruit, garlands, etc., with a satyr plucking wild grapes.

The proportions of this board are very effective for a moderate sized room. It only projects from the wall about 22 inches, but is 5½ feet in length.

Paine's Furniture Company,
48 CANAL STREET { South Side Boston & Maine Depot.

THE BUSINESS OUTLOOK.

The first of July always marks an extensive commercial liquidation, heavy disbursements of funds by corporations and is usually attended by more or less stringency in the money market. It is, therefore, doubly unfortunate that the crisis in this world-wide panic has occurred just at this time. If the extra strain incident to July 1st displacements can be endured without extraordinary disasters it may safely be concluded that a period of recuperation has set in of at least temporary duration.

In looking ahead to determine when a better state of affairs, financial and mercantile, may be expected, and in trying to catch the tide of improvement immediately after its turning, the complex nature of the causes of the present trouble is an obstacle which baffles most inquirers and forces them to give up in confusion. It is difficult, if not impossible, to assign any one well-defined force or fact as the sole, or even the chief, cause of our troubles. Indeed, could the causes be satisfactorily located the application of the remedy would be neither so difficult nor delayed.

In looking at the financial history of this country for a few years past the striking events appear to have been the silver legislation, tariff legislation, decline in value of Western railroad securities and stocks, extensive Western land loans, the restriction of European credits consequent upon the Barings failure, the boom in stock exchange stocks of the so-called "industrial" variety and the collapse of the Reading and Richmond terminal companies. In Europe during the same period there have been the collapse in South American investments, followed by the failure of the Barings, very poor crops and bad business and lately the Australian failures.

There have been other events of importance, as, for instance, the persistent growth in imports of merchandise into this country and the Panama collapse in France. Yet in the facts above enumerated will be found to lie the causes of present troubles.

And in looking over this catalogue one will readily perceive the vast extent of interests affected, and it is no surprise that, with the whole world so concerned, the disease should be so stubborn. Ordinarily Europe has come to the aid of the United States in times of disaster, and sometimes help has been extended the other way.

It is hardly fair to ascribe all the present troubles to the silver bill, although that has unquestionably had more to do with preventing a recovery in confidence than any other single factor. And it is safe to say that no new event would do more, if as much, to start anew the life blood of commerce than a repeal of the present silver purchase act. The change in the attitude of India toward the coinage of silver adds to the dangers of continuing in our present policy and will undoubtedly hasten a change on our part. The policy of buying silver with notes which are in their turn to be paid in gold has gone far enough. It has estranged the confidence of money lenders and aggravated a hundred-fold the perils and actual hardships of the liquidations which seem to occur once in so often.

But if one considers the enormous shrinkage in values of such properties as the Atchison, C. B. & Q., Union Pacific, and many others, a suggestion is to be found which will help to account for the troubles of today. The hundreds and hundreds of millions of dollars planted in those Western railroads have had a constantly lessening value for years. The consequent losses have been distributed over a long period but have all had to be met and acknowledged in time.

The Barings had been in the habit of extending credits to merchants of this country to an enormous amount, probably at times to

well up toward seventy-five millions of dollars. When that great house failed that business had to be liquidated, the credits were called in and nobody has since attempted to renew the business. Foreign balances have been settled in gold.

With the commercial credit system of the world undermined by the Barings failure, with the vast mass of Western railroad securities ever shrinking in value, with Europe distrustful of our long time notes or bonds because of the silver policy, there came the financial and mercantile reverses in Europe, alluded to above, which forced Europe to call home her funds and investments in order to facilitate a local liquidation and also a universal liquidation which centered at London. Then came in the winter of 1892-93 the frightful collapse of the Reading Company, with its capital reaching into the hundreds of millions; the chronic bankruptcy of the Richmond terminal properties threatened disintegration of that system of 8,000 miles of railroad and steamship lines; the whisky and cordage bubbles were pricked and a general liquidation was started. The heavy spring exports of gold made the liquidation difficult and even embarrassed the national Treasury to an extent that the credit of the Government was called in question.

So by a chain of circumstances the country finds itself in a state of commercial panic—plenty of wealth, but no confidence to facilitate the exchange of that wealth. The end is clear. We shall pay our debts and our ever accumulating property will soon far overbalance our debts. But how far away the turn may be cannot be told.

Financial.

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Western Mortgages Collected. The City Real Estate Trust Co.

With a paid in capital of \$650,000, and no obligations, solicits the collection of Mortgages and Bonds in the West, and the care, rental and sale of Real Estate.

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Financial.

Iowa Loan & Trust Co.,

Capital, \$500,000. Surplus, \$281,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

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The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent**, Ex-Treas. Am. Baptist Missionary Union.

Office, 31 Milk St., Boston.

Mass. Real Estate Co.

246 Washington St., Boston.

Dividends **7** Per Cent.
PAYABLE PER
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Invests in Central Real Estate in growing cities.

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Round trip Tickets several routes to Chicago, **\$20.00.**
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DR. STRONG'S SANITARIUM, Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

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WILLIAM TAYLOR.

THE OUTLOOK AT DRURY.

There are five educational institutions within the bounds of the Springfield (Mo.) Association: the academies at Vinita, I. T., at Rogers, Ark., at Iberia and at Noble and Drury College at Springfield. These have all just completed a very successful academic year. The attendance has been in advance of that of preceding years. The value of the work done by these academies is incalculable. They are at once more modest and more thorough than institutions to "the manner born." At Vinita, for instance, there is a full-fledged college, which confers its first degree of A. B. this year upon a student whose scholarly attainments are a year short of the requirements of our Worcester Academy, which only pretends to fit for the freshman class of respectable colleges. That instance is typical and reveals at once the duty and the possibilities of Congregationalism in all the Southwest. It also reveals the fact that while sorely needed we are not particularly wanted in all this region. In an important sense we are to create a demand as well as to provide a supply.

But the beacon light, educationally, of all this region is Drury College, whose nineteenth anniversary exercises occurred June 10-15. The year has been a testing one, and most nobly it has stood the test. The death of President Ingalls less than a year ago and that of one of the most popular of the professors a few weeks earlier, the removal of Professor Chapin to Beloit, the absence of Prof. A. P. Hall in Germany and the loss by marriage of one of the most experienced of the lady teachers necessitated the reconstruction of nearly a half of the teaching force. Under these circumstances the fact that the attendance this year has reached the highest mark in the history of the college, that the college year was not marred by any upheavals among the students and that the recent Commencement, in any of its features, was not a whit behind any of its predecessors reflects great credit upon Acting-President Adams and his coadjutors.

The baccalaureate sermon, delivered Sunday evening, June 11, by Rev. J. Henry George, Ph.D., D.D., of the First Church, St. Louis, was a fine specimen of fervent, thoughtful, convincing pulpit oratory, and was thoroughly enjoyed by the large audience which completely filled the auditorium of Stone Chapel. The address before the literary societies, by Rev. J. P. Coyle of North Adams, Mass., was on the Relation of Schools and Colleges to the Questions of the Day. On Monday evening a class of twenty-four young men and women graduated from the preparatory department. The majority will enter the freshman class. But Thursday was the "great day of the feast," when eight young men and one young lady graduated from the college department, and three young ladies from the Conservatory of Music.

The trustees, in addition to ordinary business, had two important matters to consider. The first was with reference to meeting Dr. Pearson's offer of \$25,000 on condition that \$75,000 more be raised. This was distributed as follows: St. Louis, \$35,000; Kansas City, \$10,000; Springfield, \$30,000. The second matter was the election of a president. The committee came to the meeting unprepared to make a nomination. Many had thought of Rev. Dr. George of St. Louis, but had not dreamed of his availability. Dr. George, preaching in the First Church Sunday morning and in Stone Chapel at night, so captured the students and the friends of the college that the feeling became irrepressible, "Dr. George is the man to fill President Ingalls's place." The trustees caught the contagion and elected Dr. George with great unanimity, and the news made the whole city joyful. It is not yet known whether he will accept, but it is most earnestly hoped that he will. He seems to combine every

necessary qualification for the important place. His acceptance would give at once a tremendous impetus to the work of the college. Probably the greatest difficulty in the way of his acceptance will be his church, where he is doing a magnificent work and whose loyalty to him knows no bounds. It will be impossible for them to give him up without the exercise of a self-sacrifice as beautiful as it is rare. But those who know the church are not without hope that it will measure up to this high ideal. E. C. E.

GRADUATION MEMENTOS.—Among the mementos given to teachers and mates at school and college graduations Parian statuary in the form of busts and statuettes of poets, musical composers and mythical subjects have become a popular feature in gift giving. Jones, McDuffee & Stratton have just landed their usual June importation.—*Boston Journal*, June 22.

NOTE THESE MEASUREMENTS.—Twenty-two inches out from the wall and five and a half feet in length. This is quite an unusual size for a sideboard, and scores of our readers will be interested to turn to the advertisement of Paine's Furniture Company, which appears in another column, and read the description of the sideboard which has these attractive proportions. For a small room there is a decided advantage in such a piece.

Personal Attractiveness

And the beauty of a face are greatly enhanced by a set of pearly white teeth.

Meade & Baker's Carbolic Mouth Wash

for preserving the delicate pearl-like enamel of the teeth, and keeping the gums in a sound, healthy condition, has no equal.



A sample bottle and treatise on the care of the teeth will be mailed free on application to
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to the enemy—Dirt.
Give the quarter to your grocer for a Four-Pound Package of GOLD DUST Washing Powder, and see the dirt fly.

Gold Dust Washing Powder

is a wonder of effectiveness and economy which no modern housekeeper can afford to do without. Costs much less and goes much farther than any other kind. Sold everywhere.

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good solid flesh.

Let me emphasize this, as babies fed on condensed milk for example gain, but are white and flabby, and have not any stamina when taken ill. I prefer, to any other, the

Arnold Steam Sterilizer.

It is simple and inexpensive; anyone can use it.
For sale by druggists. We will send you our Nursery Handbook for Mothers free, if you mention this paper.

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SALAD DRESSING**

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THE HOUSEHOLD DISINFECTANT

An odorless, colorless liquid. Cheap, reliable and powerful. Especially prepared to meet the daily sanitary needs of the careful house-keeper. Endorsed by 23,000 Physicians. Sold in quart bottles, by druggists everywhere.

Prepared only by
HENRY B. PLATT, New York.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated



CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world.

POTTER DRUG AND CHEM. CORP., Boston.
"All about the Skin, Scalp, and Hair" free.



HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.



Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of

SUCCESS NEVER BEFORE EQUALED
by any remedy ever given to the world, in the cure of the very

WORST FORMS OF DISEASE,
Both Acute and Chronic.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without anesthesia to the majority of patients, resulting in a rapid purifying and revitalizing of the blood.

The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease.

IT WILL CURE YOU.
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Rev. L. A. BOSWORTH, Room 10, 36 Bromfield Street,
BOSTON, MASS.

BELOIT COLLEGE.

The largest class in the history of Beloit College graduated June 21, twenty-two men receiving diplomas. The baccalaureate sermon, by President Eaton, was on The Power of an Endless Life. The exercises of the week included the address before the Christian Association by Rev. John H. Edwards of New York, the address before the Archman Union on Culture and Life, by Dr. J. T. Duryea of Omaha, Neb., and a memorial service in memory of Dr. A. L. Chapin, first president of the college, who held that office nearly forty years and was absent this year for the first time from the Commencement exercises. An interesting feature of the Class Day program was an address to the college janitor, to which he responded appropriately. He has now completed nearly thirty years of faithful service and is much beloved by the students.

Dr. D. K. Pearsons, who has done so much for the college, was present at the graduating exercises Wednesday and the class of '93 invited him to become an honorary member. It was when they entered college that he gave the first \$100,000 which roused the college to new activities and new possibilities and each succeeding year has seen some new step in the progress of his benefactions. President Eaton, in speaking of this, said that if such a degree existed the most appropriate to give Dr. Pearsons with the class would be not A. B. but C. B., "College Builder," a title the meaning of which would be felt throughout the Interior.

The year has been one of progress and successful work. The superior advantages afforded by the new Pearsons Hall of Science have been thrown open to the students, the art department has been created and endowed and Art Hall fitted up and supplied with many valuable works of art. A gift of \$25,000 from Mrs. Susan Warner of Boston to complete the endowment of the chair of mental and moral philosophy was announced, making a total of over \$70,000 received in gifts during the year.

G. P. B.

A MEMORIAL CHAPEL AT FISK UNIVERSITY.

Every Congregationalist should take pride in the splendid university which crowns the heights to the west of the beautiful city of Nashville, Tenn. It is the pride of the city and stands for the education and moral uplifting of the colored race. It has just closed its twenty-sixth academic year with the names of 533 students, drawn from twenty-three States, upon its rolls. Its teaching force numbers more than thirty.

Gen. Clinton B. Fisk, for whom the institution was named and who from the first was identified with it, using his eloquence in its behalf on both sides of the ocean, left in his will a bequest of \$25,000. This money, according to the wishes of Mrs. Fisk and her family, has been used to erect a beautiful memorial chapel constructed of stone and hard wood. It will seat nearly 1,500 people and is one of the finest audience-rooms in the whole South. It was dedicated June 11, Mrs. Fisk and her daughter being present.

Dr. Strieby well said in his dedicatory address that "the ground on which this chapel stands is suggestive. It was once a field cultivated by slaves. It was next occupied as a fort during the war and is now the site of a school for the education of the children of those slaves. The field and the college, with the fort between, tell the story—the slave, the war, the educated free man."

CRYING BABIES.—Some people do not love them. They should use the Gall Borden Eagle Brand Condensed Milk, a perfect infant food. A million American babies have been raised to man and womanhood on the Eagle brand. Grocers and druggists.

Tried & True

may well be said of the Superior Medicine, the standard blood-purifier,

AYER'S SARSAPARILLA

Its long record assures you that what has cured others

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In all your outings—to the World's Fair—Seaside—Mountains—everywhere, take

Beecham's

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Illness frequently results from changes of food, water, climate, habits, etc., and the remedy is Beecham's Pills.

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Anti-Mus Keto

MOSQUITOS,

Flies and all other Insects.

ABSOLUTE Relief from these Torments.

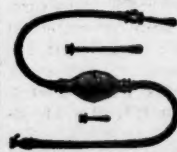
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FOR SALE BY ALL DRUGGISTS.

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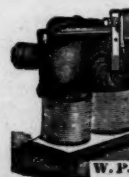
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We cannot afford to cheapen its excellence. Very serious results often occur from the use of cheap goods, through impure material mixed with the rubber or fittings and you cannot afford those results.

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BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY REQUIRED. Read this ad. to A. CURTIS & CO. 101 N. W. 10th St., CHICAGO, ILL.

COMMENCEMENT AT WILLIAMS.

Nature is always robed in her most beautiful garb when the alumni of this institution among the Berkshire hills gather for their yearly reunion. The coming centennial of the college in October somewhat lessened the attendance this Commencement, for that is to be a grand occasion and many of the alumni are waiting until that time to make their visit and hold their class reunions.

The past year has seen several radical changes, radical for so conservative an institution as Williams has always been held to be. First in importance is the abolishing of Greek as a required study for admission to the college and allowing in its stead two years' study of a modern language. Second, the adoption of important changes in the undergraduate curriculum whereby a course of study is offered, leading to the degree A. B., which does not embrace Greek as a required study. As the older men on the faculty accept calls from other institutions or retire from active teaching, it is noticeable that young men are chosen to fill the places thus left vacant. At Williams the comparatively young men must now outnumber the older instructors. The year at Williams has seen a great and universal awakening of college spirit inspired doubtless by the approaching centennial and far-reaching in its good effects.

The regular Commencement program was carried out, the class of '93 acquitting itself in a manner befitting the centennial class. The prize speaking contests, the baccalaureate sermon by President Carter, the Mission Park prayer meeting, the Y. M. C. A. address in the evening by Dr. A. F. Schaffler of New York and the round of social and athletic events were the features of a busy week. C. L. H.

MASSACHUSETTS AGRICULTURAL COLLEGE.

Many boys and young men of Massachusetts are hungering for just the kind of education which the Commonwealth provides for them who do not know that it is within their reach. Amherst is a typical New England town. It has the advantages of inherited culture from generations of college life. It has a queenly position among the hills, which frame fair landscapes, beautiful valleys and pretty villages. The Agricultural College occupies one of the finest positions for beauty of natural scenery in the town. The Connecticut Valley stretching away for many miles below it, with Mounts Tom and Holyoke beyond, form but a part of the panorama of ever-changing beauty which it is an education to gaze upon. With fine buildings, fields under splendid culture, spreading lawns and fountains, two excellent libraries at command, two experiment stations, a fine house for plant culture and a corps of competent instructors, a more attractive place for students could hardly be desired.

All this the State offers to its residents of suitable qualifications without charge for tuition, while board and room can be had at very low rates and opportunities are given to earn money so that an energetic young man can almost or quite support himself during his college course.

Beginning with the coming year a two years' course of study is provided, which any one may enter who is fitted for an ordinary high school. The four years' course, for which higher entrance qualifications are required, entitles the graduate to the degree of B. S., and he may also receive the same degree from Boston University on payment of a small fee. Two years of postgraduate study earn the degree of M. S. Many country farmers of small means could, without much expense, give their sons the short course of two years at the college. Many other young men, who

do not feel able, from want of means, to study at other colleges, or whose tastes incline them toward scientific rather than classical studies, might find here congenial surroundings and a good, practical education. Graduates of the college are in demand as instructors and already many are so engaged in the forty-four agricultural colleges of the country, or are employed in various ways by the federal or State governments. The institution is open to women, also, and many of them, in addition to the more general studies, would find much of practical interest and value in experiments of plant and fruit and flower culture.

The institution receives about \$30,000 per year from the United States Government for equipment and instruction, in addition to the income from the State. Its enrollment of students the present year has been 191. Twenty-one young men graduated last week. The baccalaureate sermon was preached in the college chapel Sunday, June 18, by Rev. C. S. Walker, Ph. D., who, in addition to his labors as the college pastor, holds the chair of mental science and political economy. A. E. D.

Solid Silver Service } given by

Sterling Silver Inlaid Spoons & Forks.

A piece of silver is **INLAIN** into the back of the bowl and handle and then plated entire. Ask your jeweler for them. Made only by **Holmes & Edwards Silver Co., Bridgeport, Ct.**



A man

without a conscience is hardly worse off than without a watch.—No excuse for lacking either.

A handsome 14-karat gold, filled, or coin-silver watch; jeweled movement; a perfect time-keeper; stem-set and stem-winding (in about five seconds); may be bought for ten dollars—even less. It is far superior to any Swiss watch at the price:—The new, perfected, quick-winding "Waterbury."

Your jeweler sells it in a great variety of designs: ladies' hunting-case, dainty chate-laine with decorated dial, business-man's watch, and boy's watch. \$4 to \$15.

Working, Playing,

or in any occupation incidental to a woman's life, from childhood to motherhood, there is nothing so healthful, comfortable and graceful as




FERRIS' GOOD SENSE Corset Waists.

Worn by over a million mothers, misses and children. Clamp buckle at hip for hose supporters.

Tape-fastened buttons. Cord-edge button holes. Various shapes—long, short or medium. **MARSHALL FIELD & CO., Chicago.**

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THE Natural food of leather is Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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It may be maintained that there would be

Five-Sixths Less Illness

in the community if Bicycles were more generally used.

Keep out in the open air, but do not over-exert yourself in exercising. Use a Bicycle because **Mechanicians** estimate that it requires

Five-Sixths less force for a person to propel himself on a Bicycle one mile than would be needed to walk the same distance.

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Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength. —Latest United States Government Food Report.

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Change the Type,
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The Hammond Typewriter Company,
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RAYMOND'S VACATION EXCURSIONS.

ALL TRAVELING EXPENSES INCLUDED.

THE WORLD'S Columbian Exposition.

The grandest Exposition the world has ever seen is now complete in every department. Nothing remains unfinished.

The Raymond & Whitcomb Grand Hotel (Mr. Oscar G. Barron, Manager), at which our parties sojourn, is a permanent brick structure of the best class, only four stories in height, splendidly arranged, provided with every luxurious appointment of the best modern hotels, and elegantly furnished. Its situation, in a fashionable residence section of the city near the Exposition grounds and exposed to the Lake breezes, is unexcelled. Passengers are landed at a special station only a single block distant and an entrance to the Exposition grounds is directly opposite the hotel, while others are near at hand. All water used for drinking and cooking purposes is distilled and absolutely pure, and the purest Wisconsin ice is also supplied.

Daily special trains from the East, made up wholly of elegant vestibuled Pullman palace sleeping cars with dining cars, run through to the hotel without change.

While many parties for the coming months were long since filled, the following dates are still open to the public, an early registration, however, being in all cases advisable:

June 8 and 28.
July 6, 8, 11, 12*, 14, 15, 17, 18, 21, 22, 23, 26*, 27 and 28.
August 1, 4, 5, 7, 8, 9, 11*, 12, 15, 16, 17, 19, 23, 25, 26 and 28.

* July 12 and 26 and August 11 give two weeks' sojourn in Chicago.

Colorado Tours: Four remaining excursions to the most famous Rocky Mountain resorts, July 17, August 28, September 11, and October 8.

Summer Alaska Trips: Two 56-day excursions, July 8 and 22.

Colorado and the Yellowstone National Park: Two 35-day excursions, July 10 and August 7.

Yellowstone National Park: A 27-day tour, August 26.

Yellowstone National Park and California: Tour of 72 days, August 30.

Each of the above parties will have a week at the World's Fair.

Ten Summer and Autumn Tours to Eastern Resorts in July, August and September.

Send for descriptive book, mentioning the particular tour desired.

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"BROOKLYN" (New York)	"SALEM" (Salem, Mass.)
"COLLIER" (St. Louis)	"SHIPMAN" (Chicago)
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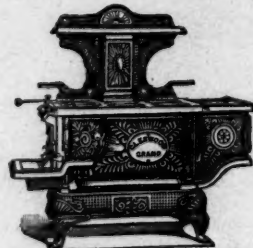
If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

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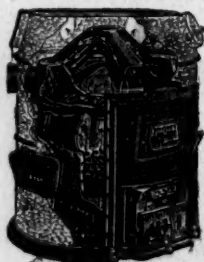
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TWO GOLD MEDALS.

Fifty years from now



we hope to be manufacturing heating apparatus (have been at it fifty years already). If our goods were not right this would not be possible. Our customers say they are right. If you try them you will say so too.

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Boynton Hot Water Heaters,
Boynton Steam Heaters, Ranges, Etc.

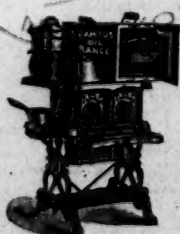
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Yours very truly,
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